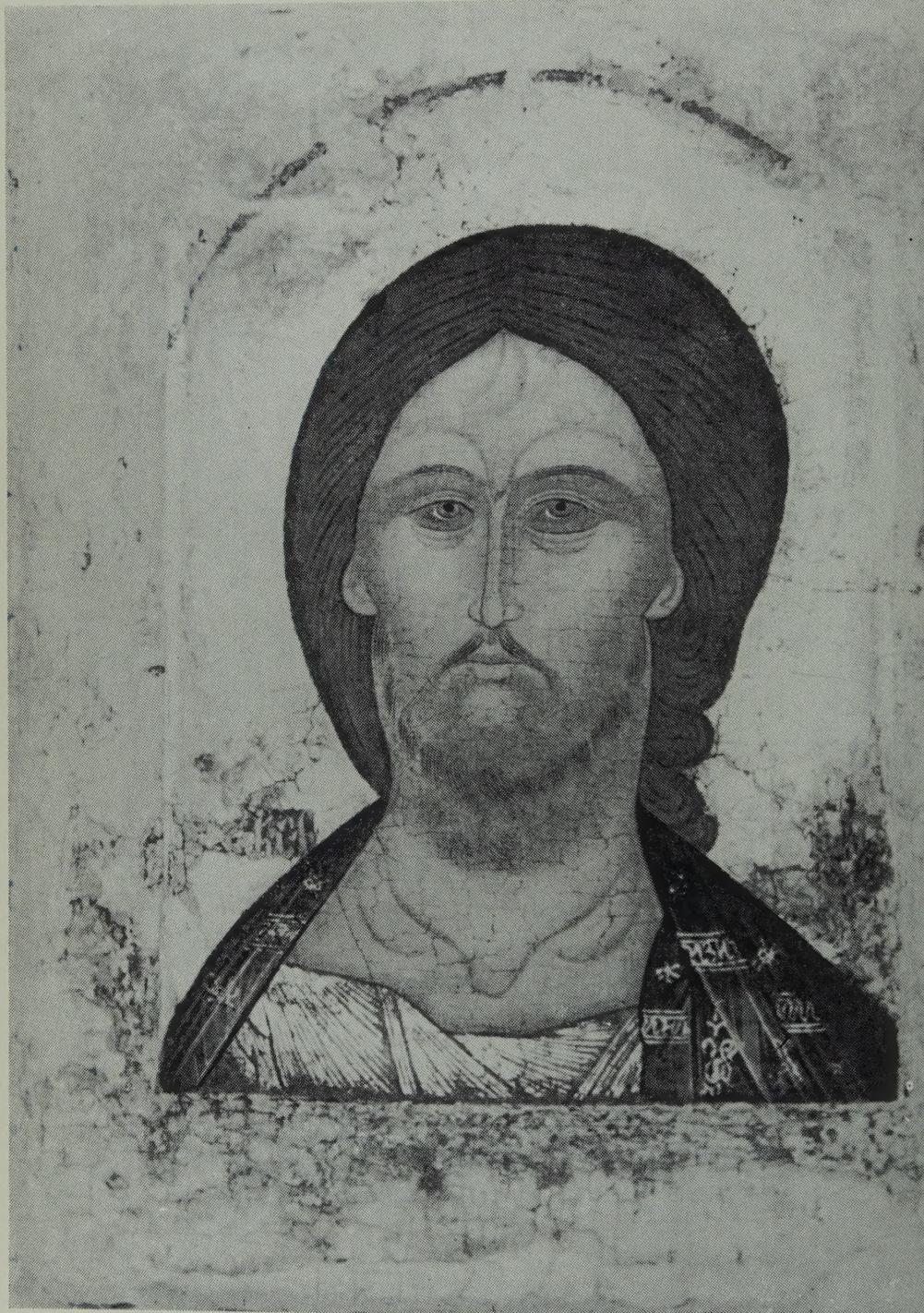


# THE JOURNAL OF THE MOSCOW Patriarchate

1973

4



It is meet that the heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast. For Christ is risen, the everlasting joy!

From the 2nd Troparion, the 1st Canticle of the Easter Canon

## OF THE MOSCOW PATRIARCHATE

УРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

## THE EASTER MESSAGE

From His Holiness Patriarch PIMEN of Moscow and All Russia  
Hierarchs, Pastors and Children of the Russian Orthodox Church

## CHRIST IS RISEN!

*"Jesus has risen from the grave, as was prophesied, that he might give us eternal life and great mercy"* (Verse from the Easter Mattins)

Christ's Church is resplendent and rejoices, every Orthodox heart trembles exultant at the knowledge of God's love, infinite wisdom and good manifested to us and the whole world in the Resurrection from the dead of our Lord, the Sun of Truth. It was early in the morning on the day of the week that Christ rose from the dead (Mk. 16. 9).

That was written in the Law and Prophets and the Psalms concerning our Lord Jesus Christ and foretold him has come to pass beyond all shadow of doubt: after His sufferings and death, Christ rose from the dead on the third day (Mt. 16. 21; 17. 22-23; 9. 28. 6-7; Mk. 10. 34; 16. 6; Lk. 24. 7, 14-35, 44-46; Jn. 20. 14-17; Cor. 15. 3-4).

"Rejoice!" (Gr. *hairete*) was the first word uttered to the world by the Risen One (Mt. 28. 9).

The blessed Apostles and disciples of Christ were filled with joy on seeing their Resurrected Teacher and Lord (Jn. 20. 20) and they went forth with joyful hearts to testify to the world that Christ had indeed risen from the

world. Paul teaches that one of the important results of Christ's coming into the world to save man and the Resurrection from the Dead is

the promised resurrection for all men: "In Christ shall all be made alive... at his coming"; "the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15. 22-23, 52-53).

The Lord said in His infinite love that "...this is the Father's will which hath sent me, ...that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn. 6. 39-40).

Rejoice! The Holy Russian Orthodox Church celebrates this triumph of the spirit as it glorifies Easter and Christ risen from the tomb on the third day, the Giver of Life, Redeemer and our God.

St. Gregory of Nazianzus, in his exultation at the Resurrection proclaims: "The Paschal Feast, the Paschal Feast of our Lord!... It is the feast of feasts and triumph of triumphs; it surpasses all triumphs, not only those of men in the terrestrial sphere, but even those of Christ and those accomplished in His Name, just as the sun outshines the stars... Magnificent and holy is our Paschal Feast: the Word of God, Light, Life, Wisdom and Strength! We celebrate the Resurrection, not as expected but as accomplished, which

brought reconciliation to the whole world... (из Слова на Святую Пасху Творения, ч. IV., М., 1889, с. 124, 128).

"Truly sacred and triumphant is this night that brings man redemption and illumination, heralding the radiant day of the Resurrection, when eternal Light made flesh shone forth from the tomb." (From the Easter canon).

On the day when we celebrate Christ's most glorious Resurrection, St. John Chrysostom appeals to all men who honour and love God to share the Lord's joy and exult at this feast of faith. For the Lord, being most generous takes unto Himself the last just as the first, granting unto all men what is due unto them. He exhorts us to receive the gift of God's unending goodness. (From the Easter Proclamation of St. John Chrysostom).

On beholding the wondrous God-given fruits of Christ's Resurrection our minds and hearts are cleansed in renewed faith and we celebrate "the beginning of a life, new and everlasting and rejoicing we sing unto Him the Cause of the Triumph, the One and Only blessed God of our fathers in His infinite glory" (from the Easter canon).

From the Risen Lord we are granted Divine succour to live a life of diligence and godliness (2 Pet. 1. 3). We were given the Holy Sacrament of the Eucharist through which the Lord Jesus Christ unites us unto Himself. This most close union with Christ marks the beginning of that eternal sinless and sanctified life in the mansions of the Heavenly Father where the righteous shine forth as the sun (Mt. 13. 43), and where the Lord grant we shall enter and there receive the infinite happiness of eternal life and the joy of being united more closely with Him in the day of His Kingdom which shall know no end, when all faithful children of God shall celebrate Christ's eternal and redeeming Paschal Feast.

Dear Bishops, Priests, and God-loving monks and all faithful children of the Russian Orthodox Church within the confines of our homeland and in diaspora!

I bring you heartfelt greetings this radiant day of the Holy Paschal Feast, with all my soul I embrace you with the Easter kiss:

### CHRIST IS RISEN!

Dear fathers, sisters and brothers beloved in God, I wish you endless joy at this Eastertide: may it always wake within you ever new strength necessary for us as we aspire after our eternal redemption, for the cause of brotherly love and peace and in our work to promote the glory and welfare of the Holy Church and the prosperity and greatness and strength of our dear Motherland.

We shall strive to live in the spirit of love and in accordance with the Lord's commandments so as to produce worthy children of God and inheritors of the Kingdom of Heaven.

The joy of these radiant days enhanced by our knowledge that longed-for peace has at last come to the distant suffering lands of Vietnam and Laos. We ardently hope and fervently pray to our Risen Saviour that men will suffer no more from the agonies of war anywhere on our planet, but that all peoples and all men will live in peace, freedom and justice. We welcome, therefore, the decision to hold the world congress of the peaceloving in Moscow in the autumn of this year, and we are convinced that Christians from all over the world will support the endeavours of this congress. Our hope that good will eventually triumph over evil, let each one of us in his walk of life do "good works which God hath before ordained them; we should walk in them" (Eph. 2. 10). And may "the God of peace, the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work..." (Heb. 13. 20-21).

Rejoicing in the Risen Christ may you "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Pet. 3. 18).

### CHRIST IS RISEN! HE IS RISEN INDEED!

# TELEGRAM TO ARCHBISHOP MAKARIOS OF CYPRUS

To His Beatitude Archbishop MAKARIOS  
of New Justinia and All Cyprus

Nicosia, Cyprus

Your Beatitude, we are surprised to hear of the deplorable action taken by three members of the Synod who are sowing discord in the affairs of the Cypriot Church and striving to paralyze your activities as Primate. We condemn the so-called decision to remove you from the Primacy, regarding it as canonically illegal and totally invalid, and we uphold Your Beatitude as the lawful Primate of the Holy Cypriot Church.

Praying devoutly to God to help Your Beatitude,

We remain yours in everlasting brotherly love in our Lord,

PIMEN, Patriarch of Moscow and All Russia

March 13, 1973

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Patriarch Pimen of Moscow and All Russia and Dr. Philip Potter, the WCC General Secretary

## The WCC General Secretary's Visit to the USSR

Dr. Philip Potter, elected General Secretary of the World Council of Churches at the Utrecht Session of the WCC Working Committee last August, came to the Soviet Union at the invitation of the Russian Orthodox Church and stayed in this country from February 17 to 24, 1973.

On February 18 he visited the city of Tula as a guest of Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations (DECR).

On February 19, Dr. Philip Potter was received by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Yuvenaliy was present at the reception.

Later in the day, Metropolitan Yuvenaliy, Chairman of the DECR, received Dr. Ph. Potter. At the reception there were present: Bishop Chrysostom of Zaraysk and Archpriest Nikolay Gundyayev, both Vice-Chairmen of the DECR; Archimandrite Kirill Gundyayev, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, and Aleksey S. Buyevsky, Secretary of the DECR.

After the reception, the WCC General Secretary delivered the report—*WCC: Where We Now and Whither*—at the gathering of officials of the DECR, other synodal departments and representatives of the Moscow clergy who seemed at the premises of the DECR to greet the guest.

Later in the day Dr. Potter visited All-Union Council of the Evangelical Christians-Baptists where he was received by Chairman of the Council I. G. Ivanov. A. M. Bych, General Secretary, and other senior officials of the Council took part in the ensuing talk.

In the Trinity-St. Sergius Lavra, where Potter went in the evening of the same day, he was received by Archbishop Filaret of Drov, Rector of the Moscow Theological Academy and Seminary, and Archimandrite Ieronim, Superior of the Lavra.

On February 20, the WCC General Secretary had a meeting with professors and students of the Moscow theological schools in the Assumption Hall and had a lively talk with them.

February 21, in Leningrad, Dr. Philip Potter was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Synodal Commission on Problems of Christian Unity and Inter-Church Relations.

Diploma of the academy *honoris causa* was presented to Dr. Philip Potter in the Assembly of the Leningrad Theological Academy, at the meeting of the prominent ecumenist professors and students took place. They attended the service during which holy orders were conferred in the Academy church. Attended his brotherly congratulations to the ordained father Mark.

February 22, Dr. Philip Potter went to Novgorod and made a sightseeing tour of this ancient Russian city.

February 23, Dr. Philip Potter was received by Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. At the reception, held at the premises of the Council, there were present Chairman P. V. Makartsev and senior officials of the Council I. I. Mikheyev. The reception was attended also by Metropolitans Yuvenaliy and Kuroyedov.

In the day the WCC General Secretary met with V. V. Shustov, Vice-Chairman of the Foreign Ministry Department for Governmental International Organizations, offices of the Ministry.

Holiness Patriarch Pimen of Moscow and All Russia held on the same day a reception in honor of Dr. Philip Potter, WCC General Secretary. At the reception there were present: Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belgorod; permanent members of the Holy Synod; Archimandrite Kirill Gundayev, representative of the Russian Orthodox Church at the WCC in Geneva; Prof. Protopresbyter Vitaliy Borovoy, officials of the synodal departments, professors of the Moscow and Leningrad theological schools, and other Church dignitaries. The reception was attended also by Vladimir

A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; P. V. Makartsev, Deputy Chairman; and I. I. Mikheyev, senior official of the Council (the Patriarch's speech at the reception is given in this issue).

After the reception Dr. Philip Potter held a press conference (his interview is published in this issue).

In the evening Dr. Potter, WCC General Secretary, discussed with Metropolitan Nikodim and Metropolitan Yuvenaliy inter-relationships of the Russian Orthodox Church and the World Council of Churches. Archimandrite Kirill Gundayev, representative of the Russian Church at the WCC, took part in the talks.

Dr. Philip Potter left Moscow for Geneva on February 24, 1973.

## CURRENT EVENTS

**February 23, 1973.** Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations (DECR), received a Canon of the Anglican Church of Great Britain, the Rev. Dr. Eric Staples, Chaplain to the Anglican community in Helsinki.

**February 24, 1973.** Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Synodal Commission on Problems of Christian Unity and Inter-Church Relations, received at his Moscow residence the Italian Ambassador to the USSR Mr. Federico Sensy and Mrs. Sensy.

**February 26, 1973.** Metropolitan Nikodim of Leningrad and Novgorod called at the Greek Embassy in Moscow and had a talk with Mr. A. Dimitropoulos, Ambassador of Greece to the USSR.

**February 27, 1973.** Bishop Chrysostom of Zaraysk, Vice-Chairman of the DECR, received the Rev. M. Vipulasar, President of the Congress of Buddhists in Sri Lanka and of the Ceylon Society of Arts. Archpriest Nikolay Gundayev, Vice-Chairman of the Department, attended the reception.



## Services Conducted by His Holiness Patriarch PIMEN

### FEBRUARY

**February 18 (5).** Sunday of the Publican and the Pharisee. Feast of the Icon of the Mother of God "Seeking of the Lost." His Holiness Patriarch Pimen concelebrated the Divine Liturgy with Archbishop Aleksiy of Krasnodar and the Kuban and, on the eve, conducted the All-Night Vigil and read the akathistos to the Mother of God by the locally revered icon "Seeking of the Lost" in the Chapel of the Annunciation of the Patriarchal Cathedral of the Epiphany.

**February 25 (12).** Sunday of the Prodigal Son. Feast of the Iberian Icon of the Mother of God. Feast of St. Alexius, Metropolitan of Moscow and All Russia, the Miracle Worker. On the eve, His Holiness Patriarch Pimen conducted the All-Night Vigil at the Patriarchal Cathedral of the Epiphany together with Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Aleksiy of Krasnodar and the Kuban, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Antoniy of Minsk and Byelorussia, Bishop Melkhisedek of Penza and Saransk and Bishop Chrysostom of Zaraysk. His Holiness elevated Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, to the rank of protopresbyter, and Protopodeacon Stefan Gavshov, of the clergy of the cathedral, to the rank of archdeacon. During the service His Holiness anointed the congregation with holy oil. The Divine Liturgy was celebrated by His Holiness together with the hierarchs who had taken part in the All-Night Vigil, and with Archbishop Filaret of Dmitrov, assisted by Protopresbyter Vitaliy Borovoy, Archimandrite Trifon Krevsky, Dean of the Patriarchal domestic chapels, Archimandrite Kliment Tolstikhin, head of the Russian Orthodox Mission in Jeru-

salem, and the clergy of the cathedral. During the Liturgy a prayer was offered up for the repose of the souls of His Holiness Patriarch Aleksiy and the recently deceased Archpriest Pavel Sokolovsky († 19.2. 1973). His Holiness ordained Deacon Gerasim Ivanov presbyter in the Patriarchal cathedral.

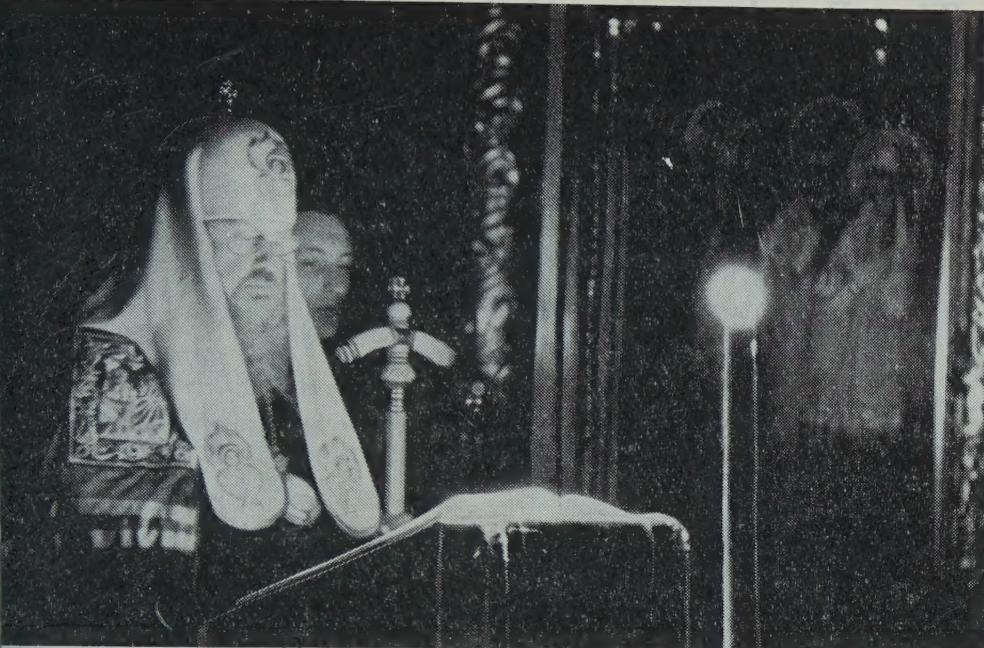
### MARCH

**March 1 (February 16).** The Thursday of Meat-Fast week. His Holiness attended the funeral service for Archpriest Pavel Sokolovsky, at the Church of the Resurrection in Sokolniki, Moscow. It was conducted by Metropolitan Nikodim of Leningrad and Novgorod and other hierarchs, assisted by a large assembly of the clergy. His Holiness read the prayer of absolution by the coffin of Father Pavel.

**March 4 (February 19).** Sunday of Meat-Fast (Sexagesima Sunday), of Last Judgement. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, conducted the All-Night Vigil at the Patriarchal Cathedral of the Epiphany.

**March 11 (February 26).** The Sunday of Cheese-Fast (Quinquagesima Sunday), The Sunday of Forgiveness. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, attended the All-Night Vigil in the domestic chapel of the Patriarchate.

In the evening of the same day His Holiness Patriarch Pimen attended Vespers in the Patriarchal Cathedral of the Epiphany. His Holiness, vested in the mantle, read the prayer to Ephraem Syrus "O Lord and Master My Life..." before the holy altar, after Vespers, the prayer for beginning of Lent. Patriarch Pimen delivered a sermon on the subject of mutual forgiveness of near and de-



**His Holiness Patriarch Pimen reading the Great Canon of St. Andrew of Crete  
in the Patriarchal Cathedral of the Epiphany in the first week of Lent**

The ceremony of forgiveness was during which the clergy and the delegation received the Patriarch's blessing. The service was attended by Bishop Nikolay Sayama of Mozhaysk, of the Patriarchal Podvorye in Moscow, and Father Nikolay Ozolin, of Three Hierarchs Podvorye in Paris (Archdiocese of Central Europe).

**March 12 (February 27) and March 13 (February 28).** The Monday and Tuesday of the first week in Lent. In the evening His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete at Great Compline in the Patriarchal Cathedral of the Epiphany.

**March 14 (1).** The Wednesday of the first week in Lent. His Holiness Patriarch Pimen celebrated the Liturgy of Presanctified in the Patriarchal Cathedral of the Epiphany.

In the evening His Holiness read the Great Canon of St. Andrew of Crete in the Refectory Church of the Trinity-St. Sergius Lavra.

**March 15 (2).** The Thursday of the first week in Lent. In the evening His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete in the Refectory Church of the Trinity-St. Sergius Lavra..

**March 16 (3).** The Friday of the first week in Lent. His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified and conducted a special moleben to St. Theodore Tyron the Great Martyr, and blessed the kolivo at the Refectory Church of the Trinity-St. Sergius Lavra.

**March 17 (4).** The Saturday of the first week in Lent. The Feast of St. Theodore Tyron the Great Martyr. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, attended Vespers in the domestic chapel of the Lavra.

**March 18 (5).** First Sunday in Lent. The Triumph of Orthodoxy. On the eve, His Holiness Patriarch Pimen officiated at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by the clergy of the cathedral and, on the feast day, His Holiness celebrated the Divine Liturgy. After the Liturgy the Patriarch together with Metropolitan Serafim of Krutitsy and Kolomna, assisted by the clergy of the cathedral, conducted the office of Orthodoxy. On the completion of the office, Patriarch Pimen congratulated the congregation on the feast and gave them his blessing.

# The Feast of the Holy Shrines of Moscow

**E**very year on February 25 (12) Moscow believers mark this great Church feast with fervent prayer. This is when they celebrate the Feast of the Iberian Icon of the Mother of God, and also commemorate St. Alexius, Metropolitan of Moscow.

In 1973 this feast day fell on the Sunday of the Prodigal Son. Lent was approaching and it was not for the first time that we heard the sacred singing which prepared us for the forthcoming Holy Quadragesima: Psalm 137, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion..." (the psalm expresses the prayerful hopes of believers for the Heavenly Kingdom) and the penitent troparia "Open Thou the Gates of repentance to me, O Giver of Life..." These canticles, with their sorrowful tone and soulful repentance, alternated with joyous prayers and praises of the feast in the Patriarchal Cathedral, a feast of special significance for Moscow believers.

St. Alexius was a townsman of ours by birth (he was born in Moscow at the end of the XIII century) and also by monastic obedience (from his youth he served in the Moscow Monastery of the Epiphany). St. Alexius fell asleep in the Lord on February 12, 1378, in Moscow and was buried in the city. On May 20, 1431, his holy relics were invented, and on October 18, 1947, they were transferred to the Patriarchal Cathedral of the Epiphany, and last year the twenty-fifth anniversary of this date was marked. The Iberian Icon of the Mother of God, one of the relics of Mount Athos, has since the time of Patriarch Nikon been regarded as the "Blessed Gate-keeper" of the city of Moscow. The prayers to St. Alexius and the Iberian icon said on the day infused blessed strength into all of us who were getting ready to observe Lent.

Festal services for the feast were conducted at the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen, assisted by the assembly of hierarchs and clergy. On the eve of the feast, at the All-Night Vigil on

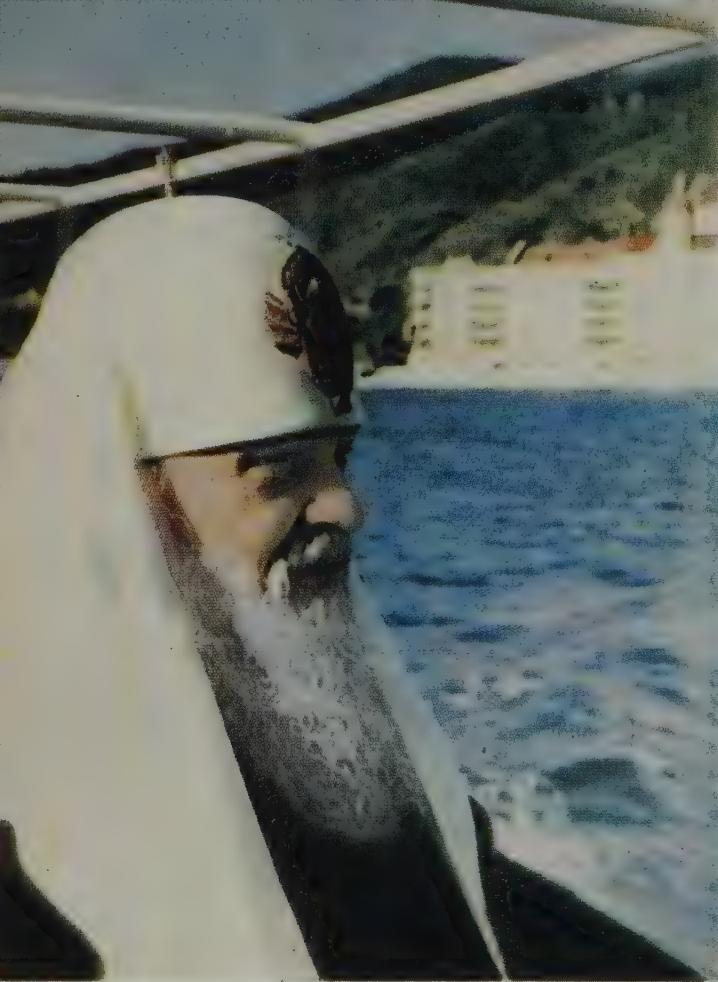
February 24, lity was read by Metropolitan Yuvenaliy of Tula and Belev.

The polyelaios was conducted by His Holiness Patriarch Pimen together with Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Aleksiy of Krasnodar and the Kuban, Archbishop Nikodim of Khark and Bogodukhov, Archbishop Anton of Minsk and Byelorussia, Bishop Melkhisedek of Penza and Saransk, Bishop Chrysostom of Zaraysk, assisted by Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, Archimandrite Trifon Kryevsky, Dean of the Patriarchal domestic chapels, Archimandrite Kliment Tolstikhin, head of the Russian Orthodox Mission in Jerusalem, and other clergy. After the singing of Psalm 137, His Holiness elevated Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, to the rank of protopresbyter and Protodeacon Stefan Gavshhev, of the clergy of the cathedral, to the rank of archdeacon. After the deeply moving and festal singing of the megalynarion for the Mother of God and St. Alexius, Metropolitan Nikodim of Leningrad and Novgorod censed the cathedral. During the reading of the canon at Mattins, believers, with a low bow and a prayer, kissed the shrine of St. Alexius and the Iberian Icon of the Mother of God and then approached His Holiness to be anointed with holy oil.

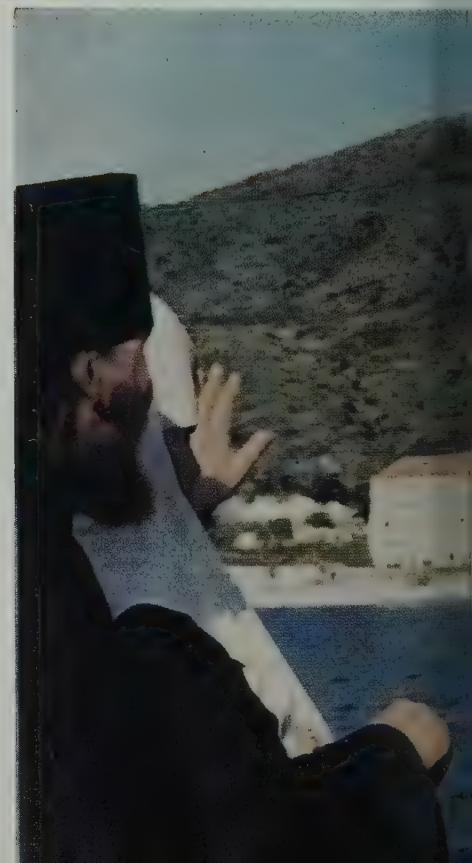
At 9.30 a. m. on the feast day of February 25, the pealing of bells announced the arrival of His Holiness Patriarch Pimen at the cathedral which was crowded with worshippers. Fully robed in vestments, the hierarchs who had conducted the All-Night Vigil as well as Archbishop Filaret of Dmrov and the officiating priests met the Patriarch with "Gloria." After the entrance prayers the vesting of His Holiness took place on the dais, according to ritual. The Divine Liturgy was celebrated as usual to the accompaniment of the most moving and strict canonical singing of the Patriarchal choir conducted by the oldest precentor V. S. Komarov, who will be eighty this year.



His Holiness Patriarch Pimen conducting Easter Midnight Service  
in the Patriarchal Cathedral of the Epiphany



His Holiness Patriarch Pimen and accompanying him at the Russian monastery of St. Panteleimon the Martyr, October, 1972



As is the custom on this day a prayer was offered for His Holiness Patriarch Aleksiy, whose heavenly patron is St. Alexius of Moscow. The prayers for the repose of Patriarch Aleksiy were said, and also for Archpriest Pavel Sokolovsky, a well-known ecclesiastical figure who lost his life in an air accident on February 19, 1973. His Holiness Patriarch Pimen blessed Deacon Gerasim Ivanov, a reader during the Liturgy in the Patriarchal Cathedral. After the Communion Verse Archpriest Sergiy Vishnevsky, of the Church of St. Nicholas Khamovniki, Moscow, preached a sermon on the theme of the Gospel for the Sunday of the Prodigal Son.

After Divine Liturgy the festal monition was said to the Mother of God St. Alexius, the Gospel being read by Metropolitan Nikodim. After the monition a prayer was offered before the icon of St. Alexius by His Holiness Patriarch Pimen in accordance with the custom established by His Holiness Patriarch Aleksiy. During the singing

of the megalynarion to the Mother of God and St. Alexius, the hierarchs and the clergy who celebrated the Divine Liturgy, kissed the icon of the Mother of God and the shrine of St. Alexius.

After the service His Holiness Patriarch Pimen introduced the new Dean—Protopresbyter Vitaliy Borovoy to the congregation. His Holiness blessed the worshippers and after congratulating them on the feast he wished them spiritual consolation and the intercession of St. Alexius the Miracle Worker before the Throne of our Lord.

On the same day, with the blessing of His Holiness Patriarch Pimen, Archbishop Pitirim of Volokolamsk celebrated the Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Church of the Resurrection in Sokolniki, Moscow, where the much-venerated Iberian Icon of the Mother of God is found.

Archpriest NIKOLAY VOROBYEV  
Klyuchar of the Patriarchal Cathedral

## A D D R E S S E S

### Delivered by His Holiness Patriarch PIMEN on the Holy Mount of Athos

Speech made at the reception in the Protaton of Holy Mount Athos  
Xareia, October 23, 1972

Our Eminence, Holy Fathers, I wish to thank you sincerely for the greeting and this brotherly reception which have tendered me, on behalf of Patriarch Dimitrios and of the Holy Koinon.

With a particular feeling of veneration do we set foot upon this land, the only home of the Mother of God. What is the significance of Holy Athos to us?" asks the renowned Russian preacher Archbishop Nikanor of Leningrad and Odessa, in one of his sermons. "Athos," he replies, "is the one and only venerable temple of the One Most Holy God. Athos, from end to end, is ceaseless prayer, an unending glorification, a never-silent, night-and-day psalm of thanksgiving to God. Each of

the dwellers on the Holy Mount devotes part of the day to prayer and Divine service, and the rest of the day to the performing of labour disciplines. Athos has preserved intact the spirit and the letter of the rules of monastic, hermitic and communal life, as well as particular forms of asceticism handed down from early times by the Fathers of the Church and monks.... Every monastery on Athos is a votive candle lighted to God and burning with the flame of prayer, asceticism and spiritual purity, and the entire Mount of Athos with all its many churches and communities... is a single candle which has lighted the entire Christian world unflickeringly for centuries to come."

These words spoken by a Russian hierarch of the last century († 1890) have lost none of their meaning today. Like an undying candle, a never-extinguished lamp, Holy Athos goes on burning and illuminating with true Christian faith and righteousness. As formerly it draws the attention and hopes of the entire Orthodox Plenitude.

St. Athanasius the Athonite in organizing the life of the community, affirmed its multinational character by forbidding the making of any distinction between monks on the basis of nationality as one of the rules.

The first unbreakable link of our spiritual bond with the Holy Mount was forged by the founder of Russian monasticism, St. Antony of the Caves, who twice visited Athos and for a time lived here. In the 12th century an increase in the number of Russian monks on Athos led them to ask the protos (chairman of the administrative board) and the Sobor of the Holy Mount to allow them to use the abandoned and disintegrating monastery then dedicated to the Blessed Virgin Ksylourgou, and later to St. Pantaleimon the Megalomartyr, today this monastery is known as Old Rusik. In the first half of the 18th century the monks moved to a small monastery on the sea-coast, which became the foundation of the New Rusik, the present Russian Monastery of St. Pantaleimon.

From the moment of their occupying the Old Rusik, our monks became residents in full standing of the Holy Mount. The rights and interests of the Russian monasteries, like those of other Orthodox peoples on Athos, are guarantied by international documents such as the treaties of San Stefano and of Berlin of 1878, and clauses of the Treaty of Sevres of 1920, which were incorporated in the Lausanne Peace Treaty of 1923.

In the course of its long existence, the St. Pantaleimon Monastery has undergone many hardships, but never has it lost contact with the Russian Orthodox Church, who has always been her patron and has offered it the same generous assistance she has given other Russian and foreign monasteries. Russian Orthodox pilgrims to Athos have made gifts to the monastery and

on various occasions monks from many of the Athos monasteries have come to Russia to solicit donations.

Having enjoyed throughout the centuries the closest relations with Athos, the Russian Orthodox Church naturally wishes to preserve them, for Athos is one of the most hallowed places for Orthodox Russians, an oasis quenching their thirst for the life eternal.

That is why we are deeply concerned by the decrease in the number of monks in our Russian monastery which badly needs them.

We hope that Greek civil authorities will correctly understand our concern and sincere desire to maintain the usual number of Russian monks at Athos.

And we hope too that the Holy Koinotes will satisfy the desire of Russian monks who wish to take up their abode on the Holy Mount and dedicate their lives to the work of salvation.

Traditions and privileges handed down from ancient times must be preserved as basic to life on the Holy Mount. Athos must be kept as an all-Orthodox monastic centre blessed throughout the centuries with freedom and independence and with its own traditions of self-government. We do not doubt but that the Holy Mount of Athos, which always has been the bulwark of Orthodox monks of all nationalities will continue to be so. Not for nothing was this spot chosen by the Mother of God as Her earthly home; a vision She promised St. Peter of Athos to defend all those "who do patiently bear the yoke of monasticism here" and to preserve this place to the end of time as a place worthy of Her choice.

Peace and God's blessing be with you, revered monks whose lives are spent in praying for all of us!

In the words of the Apostle, let them be among you, "...neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. 3. 11).

And may you in your pious prayer confirm unity of thought among the Orthodox Churches and throughout the Christian world.

## ress Delivered in the Cathedral of the Russian Monastery St. Panteleimon, October 23, 1972

loved-of-our Lord, Father Superior, brothers in Christ!

re on this Holy Mount we extend you the blessing of the Russian Orthodox Church and assure you that are ever in our minds and prayers. would ask you in our turn to pray us, for we have need of your powers and believe in their efficacy. Prayer is the very essence of the of ascetics, is, indeed, their basic According to the definition of St. Demetrios of the Holy Mount († 1809) prayer is a means of summoning and saving benefactors so generously given to us through God's infinite love. Dear and revered monks, upon you fallen the hard lot of serving in Monastery of St. Panteleimon the alomartyr in the most difficult period of its history, at a time when the number of its inmates has fallen off as never before. Be comforted by the thought that the place on which it stands is the earthly home of the Holy Virgin Mary, and, according to Her

promise, is the object of Her particular love and solicitude. Not once since the immaculate feet of the Queen of Heaven first stepped upon the Holy Mount has She ceased caring for Her home, shedding upon it the constant light of Her mercy, protecting it from the world and its temptations, keeping sleepless watch and acting as an invisible helpmate to those who have chosen to bear the cross of self-abnegation upon this Holy Mount.

We too will not deny you our help and support. In the generosity of his heart the Orthodox Russian will not hesitate to make sacrifices for the sake of benefiting and strengthening the Monastery of the Great Martyr St. Panteleimon.

Your numbers are few, but Holy Russia treasures this community, small as it is, for your heroic feats are no less because of it, nor are your prayers less sincere, ardent and efficacious. We recall the words of Archbishop Nikanor of Kherson and Odessa, who said, "Not



Patriarch Pimen and those accompanying him with the monks of the St. Panteleimon Monastery in front of the monastery gates, October 24, 1972

all who live on Athos are saints, but among the hundreds and thousands who have spent their lives there, God undoubtedly sees ten, perhaps five, who may truly be numbered among the godly. And these five or ten righteous men are a pillar; they are the foundation and support not only of the Holy Mount but of the whole world."

Dear brother monks, accept the veneration accorded you by the many millions belonging to the Russian fold for the hard but redemptive way of life you have chosen.

Do not cease your prayers for us for all the hierarchs and children of the Russian Orthodox Church, for peace and unity among Christians, for God's mercy upon all those carried away by the stream of worldly cares.

Through the intercession of St. Paisie the Iberian, may the Mother of God protect this monastery with Her benign omophorion.

May peace, love and righteousness reign among those abiding in this monastery; they are the rewards and tokens of the perfect life. Amen.

## Fraternal Visits of the Primate of the Russian Orthodox Church PILGRIMAGE TO HOLY MOUNT ATHOS

The weather in Salonika on the morning of October 23, 1972, was clear and crisp. Quickly we gathered and took our places in the cars waiting for us, which with a cortege of honour, immediately set out for Athos. His Holiness Patriarch Pimen was accompanied by Metropolitan Stylianos of Miletropolis representing the Constantinople Throne, Metropolitan Nicodemus of Attica and Megaris and Bishop Euphimeos of Achelous, both of whom were members of the Hellenic hierarchy and had come with us from Athens. Metropolitan Leonides of Thessalonica accompanied us to the outskirts of the town.

Judging by the map, the way from Salonika to the Holy Mount runs due east across the Peninsula of Chalcidice. As a matter of fact two thirds of it represents a tortuous road with dizzying turns and steep climbs and descents. Modern road-building technique has reached even this ancient highway, which has been widened and straightened as much as possible and extended as far as Uranopolis, the last secular settlement this side of the Holy Mount.

In our day we often hear the word "problem" applied to events and circumstances of our complicated times.

In ancient Greece it was applied to cliffs jutting into the sea, peninsulas, sand banks, anything that represented an obstruction to a traveller's advance, accordingly, it came to be used figuratively in respect to questions difficult to solve. By some bitter irony, the situation of the Holy Mount answers to all three usages

of the word. To be sure modern means of transportation have solved the "problem" of its accessibility: ships easily reach it, a highway has crossed its borders, and in the very centre of the peninsula "Agnon Oros" (Holy Mount), between the Russian Skete of St. Andrew and town of Karyia, a landing field for helicopters has been made. So we can hardly say Athos' problems apply to the second or even to the first usage of the word. Perhaps the crisis of brothers on the Holy Mount are living through today is greater and more far-reaching in consequences than any in the past. In the past they suffered robber raids that temporarily extinguished life in the razed monasteries, however destructive the onslaughts of Catalans or Saracen hordes, the stream of monks and pious pilgrims from all Orthodox lands did not cease, and new monastic communities arose from the ashes of the old. The holiness of the monk's lives induced their admirers to make rich gifts with which they were able to restore the old and erect new structures dedicated to spiritual life. Today greater obstacles have arisen on the old path of monastic life on the Mount. The number of the brotherhood is growing less and less with every year. The replenishment of Slavonic communities has almost entirely ceased due to the obstacles put up by the Greek authorities in the way of the monks from the Churches of the East-European countries wishing to settle on the Holy Mount. The replenishment of Greek ones is little greater. Cells and temples are empty. Not every skete has even a gatekeeper. Ancient monasteries, once renowned

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Continuation. See issues Nos. 2 and 3, 1973.



His Holiness Patriarch Pimen kissing the head of St. Pantaleimon the Meletomartyr

historical and spiritual treasures, are now to pieces.

In official Greek circles there is a growing tendency to view the Holy Mount from the point of state territory. Such a narrow national approach to a question steeped in ancient ecclesiastical history and tradition, a question concerning the very essence of monastic life on the Mount, is quite illegitimate. Any unprejudiced person must admit the unreality of trying to separate this all-Orthodox sanctuary from the Orthodox Church from which it stems. The mercy and the intervention of the Holy of God can save Athos from any misfortune whatsoever. This however does not remove responsibility from the shoulders of those who for the life and fate of the hundreds of living on the Holy Mount as well as for who, now living in countries bound by inalienable spiritual ties to Athos, wish to become on the Holy Mount.

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On a sunny October day we were the only ones in Uranopolis. From the Salonika port we took on a swift cutter to the landing at Daphne, where His Holiness the Patriarch was met by members of the administrative body of the Holy Mount and by Father David,

overseer of the Russian Monastery of St. Pantaleimon. On the occasion of the jubilee of the Great Lavra the highway was extended from Daphne to Kareia, but the trip over this road in an ancient municipal autobus proved to be a real ordeal. I could not help recalling this same trip up mountain paths on the backs of donkeys ten years earlier. At that time it was the month of May and the fragrant mountain air was soft and caressing. The stillness of nature was enhanced by the singing of birds. Despite the treachery of the donkeys, who seemed purposely to chose the narrowest paths beneath the most low-hanging boughs, and despite the hardness of the wooden saddles, I recalled that earlier trip with nostalgia for comforts gone forever.

All things notwithstanding, we arrived safely in Kareia by three o'clock in the afternoon. Here a solemn reception had been prepared for Patriarch Pimen. Members of the Koinotes (religious administrative body of the Holy Mount), as well as many monks and laymen, were gathered at the main centre of worship, the Cathedral of the Dormition. At the entrance to the cathedral the Patriarch received the mantle and staff, kissed the cross and proceeded inside where he took his place in the hierarchs' stalls. As a mark of particular solemnity the church-chandelier was swung rhythmically round. This ancient Athos custom, which organically merges with all the elements of the Byzantine service, enriches and complements it. The many-tiered church-chandelier, slowly describing a circle as if flying



The Cathedral of St. Pantaleimon (left), a belfry (in the background) and the Cathedral of the Protecting Veil of the Mother of God (on the right)

within its stationary outer ring (*khoros*), the gentle flickering of dozens of candles in the darkness beneath the cupola, harmonizing with the uneven rhythm of the Byzantine melodies—all of this evoked a state of attunement and concentration for prayer. Like any rare art, the swinging of the church-chandelier requires special skill, one which is highly prized by old dwellers on Athos.

After a short moleben, the responses of which were made by Patriarch Pimen in Church Slavonic, Metropolitan Stylianios addressed the congregation in the following words:

"Your Beatitude, Holy Patriarch of Moscow and All Russia, Kir Pimen!

"With the blessing of His Holiness our Ecumenical Patriarch Dimitrios and the Holy and Sacred Synod which he heads, I joyfully greet Your Revered Beatitude and your honoured suite in this hallowed place; and, in glorification of the Holy Triune Godhead, I say to you: 'Blessed is he that cometh in the name of the Lord!'

"This pilgrimage which Your Holiness has undertaken as Primate of the Holy Russian Church to this place, renowned for its prayers and spiritual feats, is of the very greatest significance.

"The unfailing zeal and the streams of tears shed by the saints have so blessed the place that not only has the wilderness blossomed, like a flower, but has made this holy place of pilgrimage an inexhaustible source of spiritual renewal for the brotherhood of Orthodox peoples, made brothers by their common pure faith.

"At this solemn moment we call to mind the prayers and tears of our fathers, who have dedicated their lives to God here, for we well know that the faithful Orthodox in Russia have always recognized the power of those prayers and tears.

"If, as we know, technical reasons have prevented you from carrying out the wish of Your Beatitude to visit Phanar, the centre of the Holy and Great Church of Christ" (by Great Church is meant the Constantinople Church.—Ed.) "this visit today partially compensates for it by bringing you into joyful communication with His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, since by the grace of God you have reached this earthly and heavenly acropolis, which is under his jurisdiction.

"And so, greeting you on behalf of His Holiness the Patriarch and the hierarchy of the Ecumenical Patriarchate, I say to you with the deepest joy: Welcome to our midst, fathers and brothers in Christ, the blessed of God."

Archimandrite Theocles, Father Superior of

the St. Dionysius Monastery, spoke a word greeting on behalf of the Koinotes of the Holy Mount.

Answering these greetings, Patriarch Pimen thanked the men of the Holy Mount for the solemn reception accorded him. He stressed the spiritual unity binding the monks of Russia and Athos and expressed deep concern for the future development of age-old ties (printed in this issue.—Ed.) After genuflecting before the holy altar and venerating the miracle-working icon "It is meet..." in the sanctuary and other shrines in the cathedral, His Holiness and his companion left for the Protaton (administrative building) situated on an eminence overlooking the town of Kareia, where a banquet in honour of His Holiness awaited us in the main hall.

Swiftly the southern twilight descended. It was completely dark when we set out on the same road for the Russian Monastery of St. Panteleimon. Let me remind you once more of the peculiarly Athos (ancient Byzantine) means of calculating the hours. All of the residents of Athos excepting the monks of the Batoped Monastery (the only one that has been modernized) set the hands of their own clocks and of the tower clocks on 12 as soon as the sun sinks below the horizon of the bay. This moment signifies zero hour and is the starting point of counting the hours of the night until sunrise. In the course of the year the hands are reset many times. Our pilgrimage was made at a time near to the equinox and zero hour by Athos time was about 18 hours by Central European time.

At 3 o'clock Athos time His Holiness Patriarch Pimen entered the Russian Monastery of St. Panteleimon the Megalomartyr, the first of the Russian Patriarchs to do so. The booming of the monastery's big bell was awe-inspiring in the darkness. We were met by the rather small group of monks living at the monastery, headed by their Father Superior, Archimandrite Gabriel, all of them carrying lighted tapers and chanting "It is meet..." According to ritual, Patriarch Pimen received the mantle, the staff and the cross at the monastery gates. Then His Holiness took his place in the stalls of the Cathedral of St. Panteleimon, and heard a moleben and listened to words of greeting spoken by Archimandrite Abel on behalf of the monastery brotherhood, and delivered an address in reply (printed in this issue.—Ed.) Patriarch Pimen genuflected before the holy altar, kissed the head of St. Panteleimon the Megalomartyr which had been placed in a reliquary in the centre of the church in honor of his visit, and gave his blessing to the monks.

Despite the late hour, the tables in the

ry were laid for us—or rather the two tables were laid, which were more than enough to seat the forty partakers of the meal. Aos and candles picked the figures of the books out of the darkness of this enormous bazaar, capable of seating several thousand. The hour and the darkness created the proper atmosphere for the thoughts and feelings inspired by this vast monastery which, if almost empty, still alive, kept so more by faith than by love, struggling to preserve itself by the sheer power of love and hope. Our nocturnal repast took place in a silence like that of prayer, a silence we were loth to violate by a single sound.

Under its spell, we went out into the

monastery yard flooded by the blue light of the moon and made our way to the cells assigned

to us on the sixth floor of the Pokrov building

extending the northern wall of the monastery

extending for more than one hundred metres.

A few cells occupied by the brothers in these

hollow-ring corridors were like oases in

the desert. The soul of this enormous building

is the Cathedral of the Protecting Veil, some 50

metres in size and containing many holy

relics, beautifully executed new and ancient

rich vestments, and a second altar dedicated to St. Alexander Nevsky. In both cathedrals the entire cycle of daily services is held

mainly by the few but deeply devout monks.

The full moon that had risen over the mountain ridge beyond the monastery was now almost

at zenith. It turned the sea into liquid silver,

its mysterious light cast a blue tinge upon

the white stone monastery and softened its

shadows, throwing long deep shadows that, like

the sun, merged the buildings with the earth.

Time hung over everything; steps and voices

echoed distinctly without breaking the silence.

The splash of a stone thrown into a pool, the

sound was separate and apart from the

surrounding stillness.

It was hard to remain in one's cell. One was compelled to pace with soundless step the

balconies and galleries of the monastery,

on one's knees beside the walls of temples

and dried with prayer, and become one with this

world.

A long wooden walk leads from the third floor of the Pokrov building to the lowest tier of the balcony where the great bell hangs. This bell was made in Russia and weighs 818 poods. (One pood is about 36 pounds.—Tr.) For dozens of years its deep and solemn voice, indescribably mournful in tone, has been heard on the Holy Mount, calling to prayer and marking the passing of the hours. The sound, like the breaking of a mighty wave upon the shore,

flows over the mountainside, spreads over the sea, and mounts to the boundless starry sky—a sound so richly compounded of pure tones that all the world seems to be contained in it. The light wooden galleries of the monastery vibrate in response like the sound-board of a musical instrument. One awaits the first note of the bell as if it were a revelation long familiar yet new each time. From among the bushes and rocks down on the beach the oldest inhabitants of the Athos Peninsula, the little jackals whom the natives call "chikals", reply to the Russian giant's voice with plaintive wails and whimpering, which they keep up until the last note dies away. This is repeated every half hour. Gradually one becomes used to this unusual chorus, but at first one hears in it a despair so hopeless and enraged that one can hardly attribute it to any creature but a fallen angel.

Two other bells hang beside the big one, weighing respectively 200 and 250 poods. In the upper tier of the belfry hang 18 small bells for festal chimes. They are all skilfully played by Father David.

The Russian monastery is colossal. The entire ensemble was erected in the 19th century by the labour and anonymous donations of countless Russian believers. It harbours the rare treasures accumulated by its inmates in the course of the centuries. Fires, the bane of the Holy Mount, have not spared the Russian monastery either. For more than twelve years the building beside the monastery landing-stage has been standing with charred walls and empty window-frames. On the eve of the Feast of the Transfiguration in 1969 the woods on the slope descending to the monastery from Old Rusik caught fire. The flames spread, threatening to destroy everything on the shore, but they died down and went out at the very walls before they reached the water. The last fire, which took place three years ago, damaged the southern and eastern many-storied buildings belonging to the brotherhood. Roof and ceilings collapsed and gradually earth covered the debris, which is now overgrown with weeds. As I stand gazing veils of mist, blue in the moonlight, envelop the lifeless carcass and a cool breeze, faint as a breath, flows through the eyeless windows. The fire began in the eastern building and spread to the parlor (arkhondarik) and abbot's cell in the eastern wing of the Pokrov building. The flames went out on reaching the library. One can only wonder at this and thank God for it. To appreciate the fire hazard on Athos, one must see and feel the wooden frames, balconies, balustrades and stairways, dried and heated by the southern sun and wind. Not in a single one of the monasteries did I



**Patriarch Pimen leaving the Pokrov building  
of the Russian Monastery of St. Panfeleimon**

discover any fire-extinguishers, but I suppose they would be of little avail in the hands of so few fighters pitted against raging flames devouring such inflammable material.

At nine o'clock at night by Athos time (later than usual to give the weary travellers a brief opportunity to rest) midnight services were held in both of the cathedrals. Our party divided so that members could be present at both. Patriarch Pimen went to the Cathedral of the Protecting Veil, where Archimandrite Abel and two of the monks hold services in Church Slavonic and according to the Russian Church ritual. Archimandrite Gabriel, also assisted by two monks, one of whom is a Greek living in our monastery, celebrates services in Greco-Slavonic in the St. Panteleimon Cathedral. Father Gabriel Ligach born in the Russian Carpathians, was tonsured by Archimandrite Justin and was made Father Superior after the death of Archimandrite Ilian on January 5 (Old Style), 1971. He is now seventy years old and for thirty-eight years has been a member of the brotherhood of the St. Panteleimon Monastery.

No description of Divine service can ever convey its true character, and to attempt to describe the midnight service on Athos which I attended would be the highest folly. To achieve

any appreciation of it one would have to find oneself transported to the silent temple where the faint light of the lamps falls softly on the faces of the icons and the prayerful figures of the monks, more sensed than seen. There is but one reader in the chancel and he is chorister as well. His singing is addressed to God alone, for the brothers who once filled the stalls along the walls, the nave, the choir loft and the antechapel have departed from this world and there are none to take their places. The entire service is carried on by three or at most four monks, and they do it not to serve a congregation; they do it because this is what they must do, is what gives total meaning to their lives. Perhaps that is why the service is so fervent and full of deep meaning. Despite its length one does not become weary or bored, even though there are limits to human endurance even in such matters.

The reading and singing from the Greek chancel is done in a loud voice; from the Russian chancel in the serene tone of an intimate talk—relaxed, unforced, as if addressing a Omnipresent Companion who listens willingly, attentively, and with the desire to concede whatever requests are made of Him.

It is hard to forget the reading of the Psalms by one of the oldest Russians on Athos, Hierodeacon Simeon. Only one who for years has identified himself with the images of the temple could read it in a way that made any other modulation of voice or change of rhythm seem as false and incomprehensible as the assumption of a pose in the presence of a dear friend.

Father Simeon was born in the Kamenskoye Bryansk Region of Russia. On completing army service in 1912 he came to the Holy Mourning where he first entered the Skete of St. Elijah the Prophet, living there for thirty years, then transferred to the Skete of St. Andrew, where he spent twenty eight years. Now he is a member of the brotherhood of the Monastery of St. Panteleimon.

When I was here ten years ago I was astonished by the energy and joyfulness emanating from this small, thin, round-shouldered monk. Now I find he has not changed except that he has become smaller than ever. He is just as joyful and vigorous. "It is good to be here; this is the only place to live. Mine is a good cell," he said. He is always the first to obey any discipline, the first to take his place in the chancel and wait for the ringing of the bell. It was as easy to talk to him as if we were old friends who had met again after a brief parting. Father Simeon lovingly recalled Archimandrite Mikhail, Abbot of St. Andrew Skete. "He died in his cell, officiated at Divine service daily and afterward he would read learned periodicals," he said when

g us about the last days of the venerable monk, the last guardian of St. Andrew Skete. In the year of our first pilgrimage and our attendance at a midnight service on Athos, Father Mikhail made a deep impression on us. Returning at night from an exhausting trip to Ionia he talked with us at length and with great interest about the problems of Russian philism, after which he officiated at the Night Vigil. After his death the Skete of St. Andrew was abandoned. The rich church- icons, and other treasures belonging to it were hastily transferred to the Pantocrator Monastery. This time we only took a brief look at the empty buildings and the big white cathedral which had once comprised the Skete of St. Andrew. Unvoluntarily there rose in our minds a memory of the monumental paintings and the rich articles that had once decorated the inside of the cathedral, works of art created by unknown Russian peasants. Near the wall is the grave of the monk Innokentiy (Innokentiy Mikhailovich Sibiryakov, 1860-1901). Before entering the cemetery he was a millionaire who freely gave his wealth to the publishing of books in Russia and to the building of this Russian skete and cathedral on the Holy Mount. I wonder who of the brotherhood now remember him and others, whose names are written into the synodicon of the Russian Church to be forever mentioned.

We did not part after the midnight service in the cathedral of the Protecting Veil, but immediately celebrated Mattins, Hours, and the Liturgy. Through the high windows streamed the light of our second day on Athos. The sky and the mountains turned a pale green, then gradually assumed a multitude of tints. Presently a sunburst with unbearable brilliance over the ridge, pouring its light on everything—the mountainside, the sea, and the charred ruins, which unexpectedly revealed many colours, but were expressing grief and mourning that they were unable to hide their gaping wounds.

After the Liturgy an early feast was laid in honour of our arrival. Then Patriarch Pimen and his companions were shown the sacred relics and bones of St. Panteleimon Cathedral. Here are the venerable heads of abbots of the monastery, among them the myro-exuding \* head of Schema-Archimandrite Niphont who died on October 24, 1900.

At the grave of Schema-Archimandrite Niphont the saintly starets, by the northern wall of the sanctuary, Metropolitan Nikodim said a prayer for the repose of his soul. We then proceeded

to examine the vestry and the library, which contains but an insignificant portion of the total possessions of the monastery and is in need of dozens of hands to put it in proper order.

The men on Athos have deep faith that Russian monks will again bring comfort and joy to the entire brotherhood of the Holy Mount. Every monastery preserves dozens of documents testifying to the rich gifts made, and the work of restoration carried out by Russian, Serbian, Bulgarian and Walachian rulers. But on every hand one hears of numerous and nameless Russian pilgrims who, with their labour, prayer, piety and selfless donations, brought new life to the monasteries, the empty cells and caves of the Holy Mount. Their memory has become a deathless legend repeated again and again by aged monks. In general poverty and hardship cannot oppress those who dwell on Athos. On the contrary, many of the monks accept this as a blessing. But the present plight of our monastery, sketes and cells cannot but cause Russian pilgrims deep pain. One involuntarily recalls the words of Patriarch Cyril of Bulgaria who, at the celebration of the 1000th anniversary of the founding of Athos, said to Patriarch Athenagoras of Constantinople with prophetic pathos: "Your Holiness, God will call you to account and history will harshly judge you if during your reign as Patriarch the holy lamps of the Slavs are extinguished on the Holy Mount." (JMP No. 8, 1965, p. 77.)



An old inhabitant of the Russian Monastery of St. Panteleimon

On the evening of our arrival it was pleasant to hear Metropolitan Stylianos say that the Holy Mount is "an inexhaustible source of spiritual renewal for the brotherhood of Orthodox peoples." In this connection I would also quote the words spoken by Patriarch Pimen at the official reception held in his honour by the Deputy Prime Minister of Greece, Stylianos Pattakos, in Athens on October 19, 1972:

"The Russian monastery of St. Panteleimon on the Holy Mount of Athos is witness to the age-old friendly relations between the people of Russia and Greece. As one of an eminent group of holy retreats on Athos, the Russian monastery has a history covering a period of nearly one thousand years, than which nothing could be stronger testimony to the deep faith and exceptional piety of Russian Orthodox Christians. This monastery has always been attached to the Russian Orthodox Church by fast bonds, both spiritual and material. Naturally our solicitude for the preservation and maintenance of this age-old centre of the spiritual life of our Holy Russian Orthodox Church can have no practical application without the understanding, and, if necessary the support, of representatives of the Greek Government, under whose secular jurisdiction the Holy Mount of Athos falls. This matter is not unknown to Your Excellency and we hope that monks wishing to transfer from monasteries of our Church to the St. Panteleimon Monastery will have no barriers placed in their way by official Greek circles, and that our other representations prompted by the interests of the St. Panteleimon Monastery of Athos will be given a positive consideration."

Aged Russian and Greek monks who remember the flourishing days of monasteries on the Holy Mount eagerly await youthful replenishment before it is too late for them to pass on their heritage and before secular interests efface this international and all-Orthodox shrine, created by centuries of labour and devotion.

The tower clock has just given warning that there is no time to waste in reflection: we must prepare for the next lap of our journey. On October 24, His Holiness Patriarch Pimen wished to venerate the miracle-working icon of the Mother of God in the Iveron Monastery.

Once more we boarded a cutter and set off following the coastline. Wooded hills decked in the colourful apparel of autumn swept past us, as did white stone structures that appeared to be abandoned. The only monk we saw was fishing from a boat in an inlet not far from the barren lands of Karuli. After rounding a promontory the wind grew fresher but the waters of the bay remained calm; later we were in-

formed that our trip must have enjoyed the blessing of the Queen of Heaven, since the weather which at this season is inclined to be bad for days at a stretch, held fine. And true enough, on the next day the wind was so strong there could have been no talk of making a similar trip.

From the landing-stage of the Iveron Monastery, erected on the site of the ancient St. Clement landing-stage at which the vessel bearing the Holy Virgin is said to have moored, we climbed a stony path to Iveron and reverently stepped under the Protecting Veil of the Blessed Guardian of the Gates, where Patriarch Pimen was presented with a mantle, staff and cross, after which His Holiness entered the main cathedral of the monastery where a moleben was read. Words of greeting were exchanged, then the Patriarch made obeisance before the numerous shrines and reliquaries arranged in the antechapel. The Patriarch was accompanied by the monastery by all those who had come from Greece with him.

It is common to meet aged monks on Athos who, thanks to the Iveron Monastery, have learned to love the Russian Church. Anyone who heard the warmth and sincerity with which the noble starets of Iveron addressed us would have understood this.

"It is with a full sense of the good fortune and exceptional honour extended us that we of the Iveron Monastery receive so eminent a person in our midst," he said. "At this unforgettable moment, gazing with simple and sincere delight and veneration upon the countenance of Your Beatitude, we glorify God by offering Him our thanks for the rare joy of being blessed by the Orthodox Patriarch of Great Russia. As one bringing benediction and renewal he comes to the Primate of the Holy Russian Orthodox Church, with which this holy monastery has happily been connected through the ages. The visit made by you and your suite to the Holy Mount, the earthly home of the Mother of God, is undoubtedly the fruit of a most elevated spiritual life. We bow our thanks to you for extending to us the joy of your presence."

The crowning moment of our visit to the Iveron Monastery was the moleben to the miracle-working Portaitissa (Guardian of the Gate) icon. On behalf of the whole Russian flock the moleben was led by His Holiness Patriarch Pimen, accompanied by the singing of all the pilgrims. The spiritual force emanating from the icon is indescribable.

After the moleben we conversed in the parthenon were given a repast, following which we were shown the monastery library and repository containing many valuable manuscripts, impre-

ers and sacred vessels sent from different  
s and Churches as gifts to the monastery.  
gain we returned to the St. Panteleimon Mo-  
nastery in complete darkness. That night all  
pilgrims took part in the service held in  
Cathedral of the Protecting Veil. Members of  
clergy assisted Patriarch Pimen in celebrat-  
ing the Liturgy while members of the laity went  
confession and received Holy Communion.  
hierarchs, both Greek and Russian outnum-  
bered the officiating priests. Prayerfully and  
with great fervour was the Liturgy celebrated  
following the Liturgy, the moleben to the  
Virgin and St. Panteleimon. In honour of  
Archbishop Pimen's visit the most sacred relics  
belonging to the monastery had been brought  
into the centre of the cathedral. Two rows  
of reliquaries containing the relics of many  
saints of ancient days extended along the north-  
wall and between the columns of the nave.  
Again and again the pilgrims had bowed before  
the icons at the All-Night Vigils during our stay  
in the monastery. Now the hour had arrived to make our  
obeisances and to prayerfully implore the  
saints' blessings on the journey confronting some  
days, on the austere life in this holy place  
and on the return home, confronting others.

After the Liturgy Metropolitan Yuvenaliy and  
Archbishop Pitirim visited the graves and tombs  
in the brotherhood cemetery. Metropolitan Yuve-  
naliy said a lity and a prayer of absolution for  
the departed brothers. The men on the Holy  
Mount welcome the visit of bishops so that they  
can receive their blessing and prayers for the  
souls of departed brothers on the spot of their  
earthly internment. This indicates the veneration  
in which Athos ascetics hold those who have at-  
tained a hierarch's dignity. We too were glad  
of this opportunity to come into spiritual com-  
munion with our departed fellow-countrymen.  
The many skulls of the deceased that are  
preserved in a small chapel at the cemetery  
convey a feeling of intimacy, of kinship. One of  
the brothers gently picked up one such yellowed  
skull and said a prayer over it. We read the  
names and brief information about their lives  
lovingly written on the parietal bone: "This is  
the head of Hieromonk Magistrian, who departed  
to God on April 25, 1892. A native of Kursk Guber-  
nia. Eternal memory to thee, servant of Christ,  
Father Magistrian. For thy steadfast labours may  
the Lord give thee rest in His Kingdom. Eternal  
memory to thy remains, most blessed father."  
Or, briefly: "Amvrosius, doctor"; "Monk Jacob."



**Offering up a thanksgiving prayer after the meal in the  
St. Panteleimon Monastery, October 25, 1972**

Died April 19, 1907"; "Monk Andrew the Ailing"; "Schemomonk Siluan." The monks' graves lie immediately behind this chapel and consist of small mounds of settled earth and stones mounted by a simple cross not more than half a metre in height. Bodies are kept in these graves until complete disintegration has taken place, when the bones are placed in the chapel and the grave is used to receive the body of the next departed monk.

One felt like lingering in this place of eternal rest, but we had no time to do so.

The meal served to us after the Liturgy was consumed in silence. All of us were oppressed by the sad feeling of imminent parting. When the meal was over His Holiness Patriarch Pimen addressed the brothers in the following words: "One of the monks of the monastery in which I was tonsured said that the soul of all monks was one. He meant by this that all who take monastic vows must be one in spirit, one in deed, one in prayer. I am sure you are aware that we came here with great joy and with the desire to aid this holy cloister. All that is within our power we have done and will continue to do, and we earnestly beg you not to forget us in your prayers. Again I invoke God's blessing upon you, and also salvation and the strength to joyfully endure your vicissitudes. Joy in enduring must surely be born of the knowledge that you are monks of the Holy Mount, and this special joy cannot but find echo in your hearts. To be the child of the Mother of God in Her earthly home is a high honour for any monk. You are close to the Holy Virgin's heart, and that must be sufficient comfort in your sorrows and disappointments. May God bless you. Once more I ask you to remember us in your prayers."

On behalf of the Father Superior and brothers of the monastery, Archimandrite Abel presented His Holiness the Patriarch an icon of St. Panteleimon the Megalomartyr. "In the person of Your Holiness we have made contact with the Plenitude of the Russian Orthodox Church and with our Motherland, Russia. We will diligently perform all our obediences in the hope that our Mother Church, the Russian Orthodox Church, will not forget us in her prayers," said Father Abel with tears in his eyes.

When the repast was over His Holiness Patriarch Pimen, robed in his mantle, offered up a prayer of thanks, blessed all those who had partaken of the food, and together with the entire company went to the cathedral to make his last obeisances to St. Panteleimon.

Shortly after this the pilgrims took their leave at the landing-stage.

How is one to describe the sorrow we felt in

parting? The signal was given, moorings were unfastened. Silence reigned on the cutter. The brothers on the pier sang a troparion to St. Panteleimon, the Patron Saint and intercessor of Russian monks on Athos.

Few in number are these truly courageous members of the Russian monastic brotherhood on the Holy Mount. Their resolution and courage give us hope that the life of prayer and piety, which for centuries Russians have lived in this monastic centre, will not be brought to an end. The Church's common sense and will for good cannot surrender to passing motives of political interests. Just as the monks of Athos are tireless and persistent in praying for their earthly Motherland and the Russian Church, so are the majority of their fellow-countrymen in their native land united in praying that God will give the monks of Athos strength for unseen feats of courage, and will preserve the Russian monastic brotherhood on the Holy Mount.

Archbishop PITIRI

## Archbishop ILARION PROKHOPOV

(In memoriam)



Archbishop Ilarion (Nikolay Ivanovich Prokhorov) fell asleep in the Lord on January 27, 1970.

He was born on March 9, 1889, in Mikhailovskoye, Yampol District, Sumy Region, into the family of an office employee. In 1910 he graduated the Kursk Theological Seminary as an hon. student. From 1910 to 1912 he was a teacher of religion at a girls' school in the Ekaterinoslav

nce. For two years, from 1912 to 1914, he  
d at the Faculty of Economics of the Moscow  
mercial Institute.

June 28, 1915, His Grace Nikodim Konakov,  
p of Belgorod, with the blessing of His Gra-  
khon Vasilevsky, Archbishop of Kursk and  
an, ordained Nikolay Prokhorov deacon and  
presbyter to serve in the Church of Dormi-  
in the village of Voshchinino, Kursk Eparchy.  
from 1915-17, Father Nikolay taught religion  
the village and church schools. Then for sev-  
ears, he was the rector of the Church of the  
figuration in Belopolye (now in the Sumy  
on). In 1936, Father Nikolay was awarded a  
l by His Eminence Konstantin Dyakov, Met-  
itan of Kiev, Exarch of the Ukraine, and in  
he was appointed rector of the Cathedral of  
lativity of the Blessed Virgin in the same

er the war, Archpriest Nikolay was decora-  
with the medal "For Valiant Labour in the  
Patriotic War of 1941-1945."

an ukase of Patriarch Aleksiy and the Holy  
d of September 8, 1945, Archpriest Nikolay  
orov was designated Bishop of Sumy and  
ryka after taking monastic vows. He was tons-  
ed by Archimandrite Kronid in the Kiev-Pecho-  
vra on September 28 of that same year. His  
ination took place in the Monastery of St.  
ael on September 29, 1945, in Kiev and on  
llowing day he was consecrated Bishop of  
and Akhtyrka by Metropolitan Ioann of Kiev  
Galich, Exarch of the Ukraine, Archbishop  
of Kharkov and Bogodukhov, and Bishop  
am of Vinnitsa and Bratzlav at the Cathedral  
Vladimir.

ce December 27, 1951, His Grace was Bish-  
f Kirovograd and Nikolaev, since November  
—Bishop of Ufa and Sterlitamak. For his zealo-  
rvice to the Church he was elevated to the  
ry of archbishop in 1957. He was appointed  
ishop of Ivanovo and Kineshma in December  
to be translated back to the Eparchy of Ufa  
Sterlitamak in October 1963. In that same  
His Grace was granted the right to wear a  
on his klobuk by His Holiness Patriarch  
iy. Since October 1967 His Grace was made  
ishop of Rostov and Novocherkassk, and la-  
of Penza and Saratov.

bishop Ilarion retired in 1970 and settled in  
own of Belopolye. He frequently attended  
e services in the church where he had served  
priest, and enjoyed the respect and love of  
vorshippers. On the Great Feasts he came  
my to pray and receive Holy Communion in  
athedral of the Transfiguration. The congre-  
of the cathedral remember His Grace as a  
us pastor and preacher. The last time they  
im was at Christmas of 1973.

Archbishop was ill for three days and passed  
quietly. He asked to be buried at the city  
ery of Sumy. On the day of his demise, the  
of the Sumy cathedral celebrated a lity  
e dead at the house of the late archbishop.  
his body was taken to the Cathedral of the  
figuration, where the All-Night Vigil for the  
le of Souls was celebrated that evening and  
ext day—the Liturgy. With the blessing of  
opolitan Filaret of Kiev and Galich, Exarch of  
aine, the funeral service was conducted by  
Feodosiy of Poltava and Kremenchug, who  
ed a heartfelt oration and asked all present

to pray for the repose of the soul of the departed  
in the mansions of the righteous. The clergy of  
Sumy and of other towns and villages of the Sumy  
Eparchy took part in the service, which was atten-  
ded by a great number of believers. After parting,  
the coffin was taken to the cemetery Church of  
Sts. Peter and Paul, where the Lity for the Dead  
was said. After the funeral procession round the  
church to the singing of the irmos "Helper and  
Protector...", the body of the archbishop was  
consigned to the grave next to that of the late  
Bishop Evstratiy of Sumy and Akhtyrka, who  
departed to the Lord on July 30, 1972.

Archpriest SERGIY DANSHIN

## Archpriest PAVEL SOKOLOVSKY

(in memoriam)

On February 19, 1973, Archpriest Pavel Sokolovsky, Dean of the Church of the Resurrection in Sokolniki, Moscow, member of the Department of External Church Relations of the Moscow Patriarchate, was tragically killed in a plane crash. On February 28, in the Church of the Resurrection in Sokolniki where the coffin containing the remains of Archpriest Pavel Sokolovsky had been brought, Bishop Chrysostom of Zaraysk celebrated the All-Night Vigil for the Repose of Souls which was followed by a funeral lity conducted by Archbishop Pitirim of Volokolamsk.

On March 1, Thursday of Shrovetide, Metropolitan Nikodim of Leningrad and Novgorod, celebrated the Divine Liturgy for the Souls of the Departed.

At the close of the Liturgy, the funeral service for Archpriest Pavel Sokolovsky was conducted by Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Filaret of Dmitrov, Bishop Pimen of Saratov and Volgograd and Bishop Chrysostom of Zaraysk. Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany, Archimandrite Makarios Tayar, Dean of the Antiochean podvorye in Moscow, Archimandrite Nestor Krystev, Dean of the Bulgarian podvorye in Moscow, Archimandrite Kliment Tolstikhin, Head of the Russian Orthodox Mission in Jerusalem, and many other clergymen from Moscow churches and the Moscow and other eparchies assisted in the service.

Patriarch Pimen attended the funeral service. His Holiness, not fully vested, read a prayer of absolution by the coffin of Archpriest Pavel Sokolovsky.

Before the service a funeral oration was delivered by Metropolitan Yuvenaliy of Tula and Belev. After the third song of the canon a word was spoken in memory of the deceased by Archpriest Aleksandr Akimov, the new Dean of the Church of the Resurrection in Sokolniki. Present in the Church to honour Father Sokolovsky's memory with their prayers were members of the Department of External Church Relations and other departments of the Patriarchate, representatives from the Moscow Theological Academy and the Trinity-St. Sergius Lavra, numerous

representatives of the Moscow clergy, friends and fellow-students of Father Sokolovsky at the MTA. The church was filled with the faithful.

Also in attendance were representatives of the Christian Peace Conference, the Conference of European Churches and the All-Union Council of Evangelical Christian Baptists.

At the close of the funeral service the coffin was carried around the church by the officiating priests to the singing of the irmos "Helper and Intercessor...". Father Pavel Sokolovsky was laid to rest in the Vvedensky cemetery in Moscow.

\* \* \*

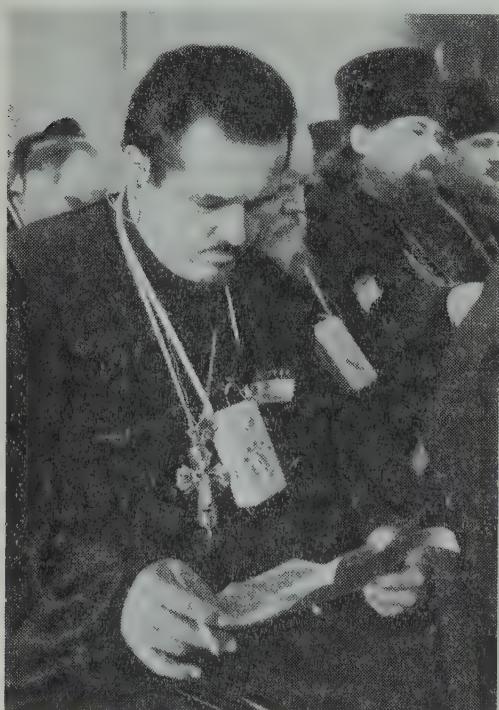
I should like to take as the first obituary lines dedicated to the memory of Archpriest Pavel Sokolovsky, who was so untimely taken from us, those words which he himself used in a sermon on "active hope," based on the text from St. Matthew's Gospel, 25, vv. 31-46: "Preparation for the last reckoning before Christ is the central motivating point of the Christian's whole spiritual life, and this is especially true of the Orthodox Christian. It is this which gives impulse to his day-to-day life and his service to people and society... We know 'neither the day nor the hour wherein the Son of man cometh' (Mt. 25. 13). But the way to his Kingdom is open to every man; every man is shown the necessary means and every man is given the time to prepare himself—in his life on earth... Christ's words of the Judgement—this is His call to us to be ever ready to meet Him, this is the basis of our ever active hope, love and charity, service

to individuals and humanity at large throughout the Christian life... these are what gives it its dynamic and power of salvation. Christ showed us six ways of service and love for mankind which lead to the attainment of perfect blessedness: service to the hungry and thirsty, to the naked and homeless, to the sick and oppressed (JMP, No. 5, 1967, pp. 44-45).

The relatives, close friends and colleagues of Father Pavel in their last speeches delivered at his graveside and in their eternal memory him testify to the fact that the words of his sermon spoken so recently, sum up his whole life. Father Pavel never ceased to take responsibility for the ever changing "needs of mankind" not only in his home, his church, in the Orthodox Church, to which he belonged, but also in the world as a whole. His words and deeds "in the name of peace and the attainment of the highest human ideals," in the name of the service of the Lord and "the human race, for the sake of whose salvation He came down to earth" were always topical, inspired, calling for an effective answer. In the course of his duty his life on earth was suddenly terminated. May our Lord grant him mercy, for he gave his whole life to the service of his fellowmen in the name of Christ's love and may he be succoured by the prayerful love of those known and unknown to him and by the inconsolable grief and unremitting prayers of his dear ones.

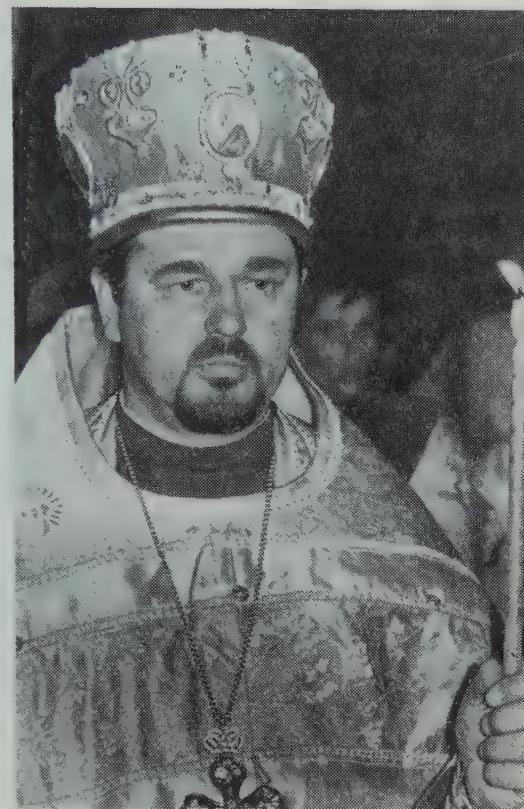
Pavel Semyonovich Sokolovsky was born Byelorussian peasant stock on November 2 1929, in the village of Shariyenichi in the Drigichin District of Grodno Region. He spent his childhood in poverty and his adolescence in the painful years of the Great Patriotic War which Byelorussia, together with other Soviet republics, suffered the ravages of enemy occupation and in which the courage and valour of her glorious sons was displayed—fighters for the liberation of the Motherland and for victory over the oppressors. His mother fostered love for the Motherland in her son through his religious upbringing. From the age of twelve he served in the church, learning the reading, singing and Church Rules and preparing for future service as a priest.

While he was still a schoolboy Pavel Sokolovsky showed a bent for learning. Unfortunate war years prevented him from receiving a secondary education. When he finished the seventh grade, however, he continued with his studies alone. His inclination towards the Church and his love for science brought Pavel Sokolovsky to the Zhirovits Monastery where he first served as a novice from 1945 and then studied the Theological-Pastoral courses. In 1947 he enrolled at the Minsk Theological Seminary. The early years were recalled in the memorial speeches. The deceased was spoken of as a sincere and sympathetic man and a good husband and father (Pavel Semyonovich Sokolovsky married Tamara Ivanovna Gerasimovich in September 1948) and also as a Christian who directed all his efforts towards the service of the Church. In December 1948, Archbishop Pitirim of Minsk and Byelorussia ordained Reader Pavel deacon, and after he finished the seminary in June 1949, presbyter, before he was hardly twenty. Protopresbyter V. Borovoy, who was teaching in the Minsk Theological Seminary



Archpriest Pavel Sokolovsky at the session of the Conference of the Representatives of All Religions in the USSR in Zagorsk, 1969

ime, spoke of Sokolovsky's extraordinary adaptability in the acquiring of knowledge, persistence in the fulfilment of his duty and obedience to the Church authorities. These qualities allowed the simple peasant lad from Russia to develop his ability for mastering languages and theology. It is thanks to his perseverance and abilities, already evident in his early days, that Father Pavel subsequently acquired a fluent command of Russian, Polish, Czech, English and German and that he was called to fulfil his duties to the international arena. In 1953 Father Pavel entered the Moscow Theological Academy graduating in 1953 with the degree of Candidate of Theology for his dissertation for the Faculty of Byzantology, entitled "The Reasons for the Separation of the Western and Eastern Churches." This ended Father Pavel's formal education, but, as we shall see, it was not the end of his search for perfection. Father Pavel Sokolovsky's twenty-year service in the Church abroad, which began in 1953 when he graduated from the academy and was made priest in the town of Dmitrov and ended in February 1973, when he tragically perished in a plane crash at the age of 44, was filled with remarkable events. From 1954 to 1969 Father Pavel was the Rector of the Church of the Kazan Icon of the Mother of God in Dmitrov and from 1955-59 he was the Rector of the churches of the Dmitrov District. At the same time as he carried out the assignments of the higher Church authorities, he also took part in the activities of various foundations of the Russian Orthodox Church in the USSR and abroad. In 1955-58, for example, he was secretary of the Holy Synod's Commission on Matters of Ecclesiastical Service and Church Calendar; from November 1958 to October 1959 he was secretary of the Patriarchal Exarchate of North and South America; from 1960-63 he was secretary of the now Eparchial Board. In October 1956 Father Pavel was awarded the pectoral cross by Holiness Patriarch Aleksiy for his services to the Church and at Easter 1961, he was ordained Archpriest. In December 1962, Archpriest Pavel Sokolovsky began his activities as a member of the International Secretariat of the Christian Peace Conference; in 1964 he participated in the work of the Conference of European Churches; in October 1964 he was a member of the Russian Orthodox Church's delegation at the Local Council of the Czechoslovak Orthodox Church. On July 14, 1964, His Holiness Patriarch Aleksiy awarded Archpriest Pavel Sokolovsky the Order of St. Vladimir, Third Class. Father Pavel was especially active in the international field during the last ten years. He was a member of three All-Christian Peace Congresses in Europe in 1964, 1968 and 1971; he attended three assemblies of the Conference of European Churches in 1964, 1967 and 1971; he was a participant in conferences of the World Council of Churches in 1963 in Mexico at the WCC's Commission on "World Missions and Evangelism," 1966 at the World Conference on "The Church and Society" and 1968 at the IV General Assembly of the WCC in Uppsala. As a fighter for peace he was a delegate to the Conference of the Representatives of All Religions in the USSR for Peace and Cooperation in Zagorsk in 1969 and to the World Conference for "Religion and Peace" in Kyoto in 1971. He also took part in the work



**Conducting the Divine service in the Church of the Resurrection in Sokolniki, Moscow**

of the World Peace Council, as a member of the Russian Orthodox Church's delegation at the World Congress for Peace and Disarmament which took place in Helsinki in July 1965 and as a participant in other undertakings of this organization. Fulfilling his ecclesiastical obediences, Archpriest Pavel Sokolovsky visited many countries in the space of a few years, taking active part in the establishment and development of fraternal relations between the Russian Orthodox Church and other Christian Churches and organizations. In his trips abroad and around the country, Father Pavel took part in various meetings and conferences, delivered reports and lectures and preached in the churches of other faiths. Father Pavel strove everywhere for the achievement of Christian unity, promoted the establishment of mutual understanding and cooperation not only among Christians but among all men of good will. The driving force behind all this was his life-long dedication to the fight for the consolidation of peace and the establishment of justice in human relationships. Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod's Commission on Christian Unity, noting at the commemoration meal the services of Father Pavel, drew attention to his constant and unwavering obedience to the Church, her sacred leadership, and to his conscientious fulfilment of his duties as a son of the Church and as one of her priests. It was this

feature in conjunction with his personal qualities, apparent in his service, which was the constant criterion of the Church authorities' evaluation of Father Pavel Sokolovsky's activities. Father Pavel's services were given further recognition when at Easter 1967 His Holiness Patriarch Aleksiy awarded him a cross with decorations. In March 1969, Archpriest Pavel Sokolovsky was appointed Dean of the Church of the Resurrection in Sokolniki, Moscow. In March 1970, he was made a member of the Department of External Church Relations of the Moscow Patriarchate. At Easter 1971, Metropolitan Pimen, Locum Tenens, bestowed a mitre upon Father Pavel. Thus Father Pavel Sokolovsky's life passed in much toil but with much blessing. The Lord gave Father Pavel and his wife family happiness — their three children, daughters Larisa and Angelina and son Anatoliy, brought comfort to their parents by their success and good conduct.

Archpriest Pavel Sokolovsky was a very prolific publicist. It is sufficient to summarize only partially his articles written on various occasions to be convinced of the truth of the words devoted to the deceased by his former mentors and to see the specific field of interest of a man who not in vain was called a great churchman.

From 1962-1972 Archpriest Pavel Sokolovsky published more than seventy articles in *The Journal of the Moscow Patriarchate*. The articles in *JMP* and others published in Church magazines abroad comprise materials of various ecumenical gatherings and meetings with penetrating and profound analysis of topical questions and Christian answers to them. The majority of the articles are devoted to world problems with excursions into the field of world politics, economics and social relations. From year to year Archpriest Pavel Sokolovsky's interest also returned to the theme of Africa which was evident in his very first article (*JMP* Nos. 7-8, 1962). This was no accident. On January 21, 1971, Archpriest Pavel Sokolovsky submitted for approval to the Council of the Moscow Theological Academy as the subject for his Magister's dissertation: "Paths of Development of Theological Thought in Contemporary Africa." And so Father Pavel's scholarly work, which according to the Rector of the MTA Archbishop Filaret of Dmitrov was nearing completion, would have been the result of many years' experience in developing contacts with African Christians and this obviously would have presented a valuable gain for Russian theology inasmuch as African theology is still insufficiently known to us.

Returning to Father Pavel Sokolovsky's "list of services," we can now judge more fundamentally the most significant aspects of the ecclesiastical work entrusted to him.

Father Pavel's basic activity was connected with the Christian Peace Conference and with the theory and practice of the movement for peace, justice and cooperation among nations.

Metropolitan Nikodim of Leningrad and Novgorod, who headed the funeral service and as President of the Christian Peace Conference gave the address in memory of the deceased and also workers from the central body of the CPC in Prague who were present at the funeral, acknowledged Father Pavel's services to the Christian Peace Movement. Archpriest Pavel Sokolovsky

lived for a long time in Prague; from 1963 a representative of the Russian Orthodox Church at the CPC. Since the Second Pan-Christian Peace Congress, i. e., 1964, he was a member of the CPC Continuation Committee. He was also a member of the CPC Research Department, a participant in the International Commission on "Economics and Politics," worked on the editorial board of the CPC, was the CPC representative at the bureau of the Stockholm Conference on Vietnam. In other words, from 1962 to February 1971, Father Pavel was a very active member of the Christian Peace Conference taking part in the preparation and introduction of its most important measures.

Father Pavel Sokolovsky most fully laid out his credo as an Orthodox churchman in defense of peace in his article "Christian Peace Tasks" (*JMP*, No. 12, 1968, pp. 47-48).

"The participation of the Russian Orthodox Church in the Christian Peace Conference," he wrote, "from the very beginning of its existence was and remains constant and many-sided. Here I should like to note just a few of the most important aspects to which she attaches special significance."

"1. The thorough theological understanding of the concept of the tasks of peace always was and remains for our Church the most important aspect of the creation of peace and its basis. Here the Gospel is taken not as separate sections but as a unified whole, the manifestation of God Himself in teaching and life..."

"2. On the basis of theological investigation and enrichment by the experience of peacemaking, the Russian Orthodox Church proceeds to her efforts for peace in the conviction that simple pacifism is not enough for the defence of peace but that great constructive activity is essential..."

"3. In all her activity the Russian Orthodox Church devoutly preserves the spirit of ecumenism and Christian brotherhood. However, to be in our time a true Church, with open ecumenical thought and activity, means making comprehensive efforts for the preservation of peace among states and peoples. On the other hand, to strive for peace means serving ecumenical Church unity and the brotherhood and equality of all mankind."

"4. From the very beginning of her activity for peace and up to the present our Church proceeds from the profound understanding that peace, and efforts for peace, is not the prerogative of Christians. The service of peace is not merely desirable but a sacred obligation. The successful fulfilment of this duty will be all the more effective the broader the ranks of those who seek it and strive towards it. Cooperation in the name of peace and the triumph of justice knows no limits or boundaries just as the most active love knows no limitations. Here confessions and ideologies, differences in traditions and political convictions come second since it concerns the existence of all mankind. Only justice and the struggle for its realization in the life of society are on an equal footing with the efforts directed towards the preservation of peace..."

From this article and a whole series of others we can see that Father Pavel's credo lay simultaneously in his conviction as an Orthodox priest, a member of the Russian Orthodox



**s Holiness Patriarch Pimen reading the prayer of absolution by the coffin of Archpriest Pavel Sokolovsky in the Church of the Resurrection, March 1**

urch, and as a citizen of his socialist Motherland. He formulated this in the following way: "the Russian Orthodox Church (and that goes for each of her members.—N.Z.) the path towards peace and peaceful service through prayer, labour and the whole of one's existence in the inalienable quality of true ecclesiasticism of devoted Christian adherence to the Prince of Peace—Christ the Saviour. This is what the Church understands her service, placed here in a socialist society and joined to the cause of the world and all nations. It is in this direction that her representatives strengthen international Christian peace and ecumenical activities." (Op. cit., p. 48).

It can be seen that Archpriest Pavel Sokolovsky, by his personal involvement in various peace-making organizations—Orthodox, inter-religious, for example, the Assembly of World Religious for Peace and Justice in Indochina (Hanoi, August 1972), organizations of people of goodwill (World Peace Council, etc.)—furthered the consolidation of forces in the defence of peace and justice, always openly speaking out against imperialist aggression, racial inequality, oppression of man by man, and for rights, freedom, happiness and the future of people in our world.

Archpriest Pavel Sokolovsky devoted much time to the Conference of European Churches. At Father Sokolovsky's funeral were present the General Secretary of the CEC, Dr. G. G. Williams, who paid the same respects to the deceased and complimented the Russian Orthodox Church for making Archpriest Sokolovsky a de-

legate to the CEC. Speaking at the after-funeral reception, Dr. Williams expressed not only official condolences but also his own profound regret at the loss to the conference of her zealous colleague, who had made at times controversial but always useful contribution. As has already been stated, Archpriest Pavel Sokolovsky participated in the CEC's work at the "Nyborg IV" Assembly which took place on board the steamship *Bornholm* in the North Sea. At the "Nyborg V" Assembly in 1967 in Austria he took an active part in the section concerned with political problems. The successful work of this section determined the further activity of the CEC in defending peace, in support of the idea of convening the Conference on Security and Cooperation in Europe and in other progressive measures. At this assembly Archpriest Pavel Sokolovsky was elected to the CEC Consultative Committee—one of its leading organs. In 1971 at the "Nyborg VI" Assembly he was re-elected for another six years to its Consultative Committee. In between the assemblies Father Pavel was active in the working groups of the CEC and especially in the group which had received the name of "Creation of Peace in Europe" at the last assembly. A series of articles written by him throws light on the work of the CEC but the most significant legacy of his activity in the Conference was the well-known memorandum of the Russian Orthodox Church accepted as a working document by the last assembly, the first initiator and co-author of which was Father Pavel Sokolovsky. The President of the Conference of European Churches from the Russian Orthodox Church, Metropolitan Aleksiy of Tallinn and

Estonia and members of the Consultative Committee of the CEC from the USSR profoundly regret the loss of their dear brother and colleague in the CEC who was able to put his questions at the European Church forum in such a clear, direct and precise manner.

One could speak in greater detail about Father Pavel's participation in the ecumenical movement in the WCC, but there he acquitted himself in the same way as at the CPC and CEC and moreover was not constantly involved in the World Council of Churches.

In conclusion, it is extremely important to note something not always immediately apparent or pointed out in any documents, i. e., the dignity of a pastor of God's Church. Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, drew attention to this aspect of Father Pavel's service, commenting on his faith, piety and zeal in the service of God. Father Pavel's concern for his pastoral duties did not diminish from the first days of his religious experience. It was also manifest in his love for preaching the word of God "at any place and at any time and in that heartfelt sadness which he experienced on feast days when he was far from those churches where he might have officiated at service, outside the communion with parishioners in Dmitrov or Sokolniki, and in the joy he felt when circumstances allowed him to hasten the

completion of his obedience far from his homeland and enabled him to return home to Moscow in time for the feast, for example in honour of the Iberian Icon of the Mother of God which he profoundly revered. It is thought that preoccupation with ecclesiastical obediences in the CPC, CEC and in world, regional and local undertakings, in the defence of peace and justice sharpened Father Pavel's awareness of his pastoral vocation and duty even more and that evident from the results of his works.

May Archpriest Pavel Sokolovsky be ever in our memory and may he serve as an example to us who live on of boldness in the fulfilment of our vocation and duty, in the witness of our conviction and in our obedience to the Holy Church. May those who pray not be ashamed to ask the Heavenly Lord for the repose of the soul of him so untimely taken from us and grant him the "crown of truth and the lot of God's chosen elected to glory," and, as it is said in the prayer for the burial of priests, "for those who have toiled in the world for Thy Name's sake, let them be Divine recompense in Thy Holy Realms, with Divine and bountiful blessings and with the love of Thy only begotten Son, our Lord Jesus Christ. Amen.

**Professor NIKOLAY ZABOLOTSKY**  
Member of the CE  
Consultative Committee

## ORTHODOX EPARCHIES

**The Exarchate of the Ukraine.** His Eminence Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, conducted services in the Cathedral of St. Vladimir in Kiev on Sundays and Great Feasts, also celebrating Divine Liturgy in the cathedral on special dates, and visited other parishes of the eparchy to hold services on festal occasions.

On December 14, 1972, the Feast of St. Philaretus the Merciful, his name-day, Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, concelebrated Divine Liturgy in the Cathedral of St. Vladimir in Kiev with Metropolitan Sergiy of Kherson and Odessa, Metropolitan Nikolay of Lvov and Ternopol, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Vladimir of Chernigov and Nezhin, Bishop Savva of Chernovtsy and Bukovina, and Bishop Varlaam of Pereyaslav-Khmelnitsky, assisted by the assembly of clergy. On December 19, the Feast of St. Nicholas the Miracle Worker, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral of St. Nicholas of the Convent of the Protecting Veil of the Mother of God in Kiev, and at the Liturgy he ordained Leonid Papenko deacon. On December 31, the 31st Sunday after Pentecost, and the last before Christmas, the Sunday of the Holy Fathers, His Eminence Metropolitan Filaret concelebrated Divine Liturgy in the Cathedral of St. Vladimir with Bishop Varlaam of Pereyaslav-Khmelnitsky, and ordained Deacon Leonid Papenko presbyter. After the Liturgy His Eminence the Exarch said a moleben of thanksgiving. After "Many Years" was sung, a message from His Holiness Patriarch

Pimen and the Holy Synod on the occasion of the 50th anniversary of the formation of the Union of the Soviet Socialist Republics was read out.

On January 6, 1973, Christmas Eve, His Eminence Metropolitan Filaret ordained deacon the warden of the Church of the Protecting Veil of the Mother of God at Solominka in Kiev, Oleg Taranopolsky, during Divine Liturgy in the Cathedral of St. Vladimir.

On January 8, the day after the Feast of the Nativity of Christ, Synaxis of the Most Holy Mother of God, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral of St. Nicholas of the Convent of the Protecting Veil of the Mother of God. In the evening of the same day the Exarch conducted Vespers in the Cathedral of St. Vladimir, after which he blessed the clergy and the believers who had come to greet him on the occasion of the Feast of the Nativity of our Lord Jesus Christ. During the ceremony the choir sang Christmas carols. On January 9, the Feast of St. Stephen, First Martyr and Archdeacon, Divine Liturgy was celebrated by the Exarch in the cathedral of the Convent of St. Theodore in Kiev, and on January 14—the Circumcision of our Lord and the Feast of St. Basil the Great—in the Church of the Ascension in Demievka, Kiev, where there is a side-altar dedicated to St. Basil the Great.

At all these services Metropolitan Filaret, Exarch of the Ukraine, delivered sermons and blessed the congregation.



#### **The Divine Liturgy in the Cathedral of the Annunciation, Kaunas, November 19, 1972**

**The Eparchy of Vilna.** On September 19, 1972, Day commemorating the miracle wrought by Michael the Archistrategus at Khony, the Right Reverend Bishop Anatoliy of Vilna and Kaunas celebrated Divine Liturgy and, on the All-Night Vigil in the Church of St. Michael in Vilnius together with the full assembly of the clergy. On September 20, the eve of the Nativity of the Blessed Virgin Mary, the Right Reverend Bishop Anatoliy conducted the Night Vigil, and on November 4, the Feast of the Kazan Icon of the Mother of God, celebrated Divine Liturgy in the old Cathedral of the Most Holy Mother of God. On October 22, Bishop Anatoliy celebrated Divine Liturgy in the Church of the Mother of God "The Sign" in Vilnius.

At all these services Bishop Anatoliy preached the sermon.

November 19, Sunday of the 25th week after Pentecost brought the Orthodox believers of Vilnius great spiritual joy. On that day the Right Reverend Bishop Anatoliy celebrated Divine Liturgy in the Orthodox Cathedral of the Annunciation. Long before the arrival of the bishop crowds of believers foregathered at the cathedral. The clergy of the Roman Catholic churches of the city were also represented by an Prelate Father Stephen and a priest of the Roman Catholic cathedral, Father Ludwig. Right Reverend Bishop Anatoliy entered the cathedral to the singing of "Gloria". The icon of the cathedral, Archpriest Nikandr Mulyukov spoke a word of greetings. The presence of the priests of other denominations at Divine Liturgy was yet another good sign of the growing mutual understanding; our

Roman Catholic brethren can be seen in Orthodox churches more often now.

Towards the end of the Liturgy Bishop Anatoliy delivered a short homily on the subject of the Gospel reading about the Good Samaritan, pointing out how essential it was to extend help to any one, independently of his convictions and nationality, whenever such a person needed our assistance.

The same day Bishop Anatoliy was received by Monsignor Romualdo Krikščiūnas, Bishop of the Roman Catholic Archdiocese of Kaunas, in the Cathedral of St. Peter and St. Paul. After a fraternal salutation, the bishops proceeded to the main sanctuary. Right Reverend Bishop Anatoliy said a short prayer before the altar. Then Bishop Romualdo told Bishop Anatoliy about the cathedral. Bishop Anatoliy paid homage to the much-venerated icon of the Mother of God, known to the Orthodox as the Požai Icon of the Mother of God. After a tour of the cathedral the two bishops and the accompanying Orthodox and Roman Catholic clergy visited the chancery of the dioceses of Kaunas and Vilkaviskis. A reception was held in honour of Bishop Anatoliy, in the course of which, during a friendly talk in which the two bishops and the clergy engaged, stress was laid on the ecumenical importance of the meeting as part of the great move towards the unity of the Churches in the fulfilment of the will of the Chief Shepherd our Lord Jesus Christ.

**The Eparchy of Vologda.** On October 11, 1972, by a decree of His Holiness Patriarch Pimen and the Holy Synod, Archbishop Mikhail of Voronezh and Lipetsk was appointed to the ancient see of Vologda. On his arrival in Vologda on November 12, Archbishop Mikhail said a moleben in the Cathedral of the Nativity of the Blessed Virgin, together with the clergy of the cathedral, to all the Saints and Miracle Workers of Vologda, the patrons and intercessors of the Vologda Eparchy, and, after the moleben, conducted a liturgy for the repose of the soul of Bishop Ignatiy Bryanchaninov (+1867) of revered memory, who was born in Vologda, and whom many generations of those who value the treasures of spiritual life and contemplative prayer venerate as their tutor and spiritual director wise in God.

On November 18, the eve of the 25th Sunday after Pentecost, His Grace Archbishop Mikhail of Vologda and Veliki Ustyug was solemnly welcomed as he entered the Cathedral of the Nativity of Christ to conduct the All-Night Vigil and in the morning, Divine Liturgy. On November 26, the Sunday of the 26th week after Pentecost, Archbishop Mikhail celebrated Divine Liturgy in the Vologda Church of St. Lazarus. Long before the Archbishop arrived at the church it was filled with worshippers. After the liturgy His Grace said a moleben to St. John Chrysostom whose feast it was.

During the services Archbishop Mikhail delivered exhortations and gave his blessing to the congregation.

**The Eparchy of Kalinin.** September 6, 1972, the Wednesday of the 15th week after Pentecost, the anniversary of the passing away of Archbishop Innocentiy Leoferov of Kalinin. On the eve, the Right Reverend Bishop Germogen, for-

merly of Vilna and Lithuania, who was recently appointed to the ancient see of Kalinin, arrived at the Cathedral of the "White Trinity" to attend the All-Night Vigil for the Repose of Souls for Archbishop Innokenty. Bishop Germogen was received at the door of the cathedral by members of the Executive Board and inside the cathedral he was greeted by Archpriest Boris Ostashevsky, Dean of the churches of the Kalinin district. The Right Reverend Bishop Germogen thanked those who had gathered for their warm reception. Then, accompanied by the clergy of the cathedral, Bishop Germogen processed for the parastas. The next day he conducted the Liturgy for the repose of the soul of Archbishop Innokenty. After the panikhida and "Memory Eternal," the Right Reverend Bishop Germogen blessed the congregation who had come in great numbers to honour the memory of the deceased archpastor with prayers, and to greet the new bishop.

On September 29, the Nativity of the Blessed Virgin Mary, Bishop Germogen celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin Mary in Gorodnya-on-Volga.

On October 14, Feast of the Protecting Veil of the Blessed Virgin, Bishop Germogen celebrated Divine Liturgy in the Church of the Dormition in the village of Zavidovo.

On October 15, the Sunday of the 20th week after Pentecost, the Feast of St. Princess Mother Anna of Kashin, the Right Reverend Bishop Germogen celebrated Divine Liturgy in the Church of St. Peter and St. Paul at Kashin, where the relics of St. Mother Anna are kept.

On November 21, Synaxis of St. Michael and the Rest of the Angelic Hosts, the Right Reverend Bishop Germogen visited the Church of St. Michael in the ancient town of Torzhok. After the Gospel reading Bishop Germogen delivered a homily on the story and origin of the feast of St. Michael the Archistrategus. Later in the day he visited the Church of the Blessed Virgin of Kazan in the village of Maryino and together with the congregation sang troparia to the Kazan Icon of the Mother of God and to St. Michael, after which he blessed the flock and the Rector of the church, Father Yevgeniy Lisitsin.

**The Eparchy of Korsun.** (French eparchy under the West European Exarchate of the Russian Orthodox Church). On December 2, 1972, an Eparchial session of the clergy of the Russian Orthodox Church (Moscow Patriarchate) was held in Paris under the chairmanship of Bishop Pierre of Korsun, Ruling Bishop of the Moscow Patriarchate in France. On the eve, Bishop Pierre with the participants in the session attended Vespers and Mattins in the Cathedral of the Three Hierarchs in Paris, and on Saturday morning Bishop Pierre celebrated Divine Liturgy in the same cathedral together with the priests and deacons of the cathedral. After a luncheon attended by the participants in the Eparchial session, which was held in a fraternal atmosphere, the Right Reverend Bishop Pier-

re read a report on the life of the eparchy. After a lively exchange of opinion which followed it was decided to send a greeting with assurances of loyalty and devotion to His Holiness Patriarch Pimen.

**The Eparchy of Mukachevo.** On Saturday, December 2, 1972, the 25th anniversary of the death of Schema-Archimandrite Aleksiy Kabalyuk venerated memory—a well-known ecclesiastic Orthodox figure in Transcarpathia—was marked.

With the blessing of Archbishop Grigoriy of Mukachevo and Uzhgorod, the date was prayerfully observed in the ancient Monastery of St. Nicholas in Mukachevo. After the Liturgy for the Repose of Souls, Archimandrite Vasiliy Prin, of the clergy of the monastery, spoke on the life of Schema-Archimandrite Aleksiy.

Father Aleksiy was born on September 1877, in the village of Yasinya in what is now the Transcarpathian Region, into a peasant family belonging to the Uniate Church. He was baptized Aleksandr. From early years he was attracted by religious life. He visited monasteries in Transcarpathia, studied theology by himself, and in 1908 he joined a group of pilgrims to the Holy Land and to Holy Mount Athos. In the same year on July 8, the Feast of the Kazan Icon of the Mother of God, he joined the Orthodox Church in the Russian Monastery of St. Pantaleimon on Athos, and was tonsured in the Monastery of St. Onuphrius in the Kholodna Eparchy. He was ordained hieromonk in 1911. Soon after he visited Mount Athos for a second time whence he was sent back to his native country with a Greek altar-cloth. In 1912 he paid a visit to the Serbian Metropolitan See of Austria-Hungary and, as a deputy to the Deacon of Miskolc (Hungary), was appointed to the parish of the Iza Village (Mukachevo Region). This was the time when the Austro-Hungarian authorities were busy preparing the notorious Maramarosszigt Trial against the Orthodox Church in Austria-Hungary, and Hieromonk Aleksiy left for the USA. In 1914 he voluntarily presented himself at the Trial. On the way Father Aleksiy made a pilgrimage to the ancient shrines in Italy. At the Maramarosszigt Trial he was sentenced to four years and nine months in prison. After the First World War he was appointed rector of a parish in the town of Khust (Mukachevo Region). During the Second World War, as head of the first Church delegation from the Eparchy of Mukachevo (then under the jurisdiction of the Serbian Church) he visited the Moscow Patriarchate. The last years of his life were spent in the Domboki Monastery, where, shortly before his death, he received the great schema and peacefully fell asleep in the Lord on December 2, 1947. His remains were interred in the village of Iza.

After Archimandrite Vasiliy had spoken, the clergy processed for the parastas; the clergy and the congregation held lighted candles. At the end of the Great Panikhida, "Memory Eternal" was said for Schema-Archimandrite Aleksiy.



# The Triumph of Faith and Love

*Let us rejoice and be merry on this day, for it was created by the Lord*  
(Easter Liturgical Prokimenon)

**T**he Holy Orthodox Church triumphs, exults and rejoices, magnifying and extolling Christ's glorious Resurrection, the great wonderful manifestation of Divine love and all-forgiveness and the beginning of everlasting life.

This greatest feast, illuminated by light from on high—is a divine figure of the general resurrection of all those who have died from beginning of time.

St. Athanasius the Great teaches us that the Son of God abolished death and granted immortality to humanity—the promise of resurrection; as firstfruits of the resurrection Christ Himself rose from the dead, being in the sign of the Cross a monument to this victory over death. Man, saved in faith in Christ, does not die, for he knows that the dying will not perish, but live and, through resurrection, will partake of incorruption... (see Творения, ч. I, с. 225-232. Свято-Троице-Сергиева Лавра 1902).

Saving seen with the eyes of faith the Giver of Life rising in an aisle of radiance from the tomb, let us with one mouth and one heart, glorify and sing His glorious Resurrection at the feast of faith: "We have

Christ's Resurrection, let us worship the Lord Jesus, for that He only, He only is without sin. Thou art, O Christ, we worship, we sing to tell the glory of Thy Holy Resurrection..." (from the Easter stikheron).

The Risen Lord draws us irresistibly to Himself by way of His heavenly love, and by the radiant light of the gospel teachings. Abundantly nourishing those who believe in Him with love for God and man, He grants

us the joy of salutary faith and firm hope, for from death unto life and from earth unto heaven hath Christ our God brought us over... (First canticle of the Easter canon).

Beginning with Easter Mattins we, all filled with sacred emotion and ecstasy, salute one another with the words of eternal truth, faith and love: "Christ is risen! He is risen indeed!"... words that fill our chastened hearts with paschal, festal feelings. This profound faith of ours that fills these words with joy and exultation is the priceless inheritance which has come down to us through Christ's Apostles who saw the Lord with their own eyes after His Resurrection. (Mt. 28. 6, 16-20; Mk. 16. 6, 9-19; Lk. 24. 6, 15-53).

St. Paul writes that the Risen Lord "was seen of above five hundred brethren at once; of whom the greater part remain unto this present... After that he was seen of James; then of all the apostles... and of me..." (1 Cor. 15. 6-8).

The Gospels of the Apostles contain more important evidence of how the Risen Lord appeared to His followers. The Evangelist St. Luke tells how, during one of His appearances, the Lord opened His disciples' understanding to the Scriptures, and revealed to them that the sacred events of His Death and Resurrection had all been providentially foretold: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Lk. 24. 45-46).

The Risen Lord appeared to the Apostles whom He had summoned to meet Him in Galilee where He said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of

the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..." (Mt. 28. 18-20).

The Apostles fulfilled the will of the Lord religiously: their infinite love and total devotion to their Master and Teacher urged them to preach of Him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1. 8).

No difficulties or hindrances could make them renounce their witness to the Crucified and the Risen Christ. The strength of the Apostles' convictions, their courage and ardour, their fiery words about the truth of Christ's Resurrection and His teachings proved irresistible.

The Apostles' message sowed the seed of a new life within the old pagan world, and no persecutions were able to prevent the spreading of the Christian religion.

By the Providence of God, after many centuries, we in our turn have been found worthy to discover for ourselves and to accept the Good News brought by the Apostles and zealously guarded by the Holy Church: the Gospel of the Progenitor of our life—the Risen Lord Jesus Christ. We glorify and sing the Resurrection of Christ at Divine service every Sunday of the year, and with especial solemnity during the blessed Paschal season.

In our joy at hearing the Apostles' gospel of the Risen Christ, we learn the truths of Christ's faith and love, which help every one of us Christians to tread the path of life in the gladness of labour, brotherhood, love and peace.

We embrace one another with paschal rapture and hurry to the places where our dear ones are buried, to salute with the words: "Christ is risen!" our relatives and friends who have passed beyond the bar, to tell them of our love, to bear witness that Christ is risen indeed and that all the dead will rise too. We also shall all rise after death, for the Holy Scriptures say: "He will swallow up death in victory" (Is. 25. 8), and that "In a moment, in the twinkling of an eye... the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must

put on immortality" (1 Cor. 15. 52-53).

Christ is risen and everlasting life has been granted to all those who believe in Him, and no one will remain forever in the tomb, for "now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15. 20).

At the end of time all the resurrected peoples will see the firstfruits from the tomb—the King of Glory, our Lord Jesus Christ: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1. 7).

The great love of our Saviour and Lord for all mankind makes us also participants in His sufferings on the Cross, and in His Resurrection from the dead. Together with the entire Church, we bring the Risen Lord our love and gratitude. We exultantly glorify His Resurrection with the Paschal Hymn: "Christ is risen from the dead trampling down death by death; and upon those in the tombs bestowing life."

Professor ALEKSEY GEORGIYEVSKY

## Palm Sunday



The great and triumphant event of the entry of our Lord into Jerusalem was preceded by the great and glorious miracle of the raising of Lazarus from the dead after he had lain in the grave four days.

"Six days before the passover" (Jn. 12. 1) our Lord Jesus Christ came to Bethany to the house of Lazarus, whom He had raised from the dead. Whilst Jesus tarried there, in Lazarus' house many of those who had accompanied Him on the way from Jericho managed to reach Jerusalem and spread the tidings that Christ the Saviour was coming thither for the Feast of the Passover, and had stopped for a while in Bethany. Hearing this news, Christ's enemies, the scribes and Pharisees came to Bethany, "not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead" (Jn. 12. 9).

The number of people believing in Christ the Saviour was growing from

to day, and even some of the Jews had hitherto been hostile towards Him, seeing the miracle He had wrought, believed in Him. This made scribes and Pharisees even more angry, and they resolved to kill not only our Lord Jesus Christ, but the righteous Lazarus, the witness to His omnipotence, as well.

Jesus Christ did not want to increase the spite of His foes, the scribes and Pharisees, and for this reason He often avoided direct and open confrontation with them. But the time He had come to take all the wrath of these people upon Himself. That His enemies would have no justification for their unbelief and could not be able to say afterwards

"He had hidden His glory and His destined Messianic mission from us," our Lord made a ceremonial entry into Jerusalem, fulfilling all that the prophets had foretold of Him. After spending a day in Bethany, Jesus Christ set out for the Holy City.

Calling to Him two of His disciples—full likelihood the Apostles Peter and John, whom a few days later, on Thursday, the Saviour sent from Bethany to Jerusalem to make ready for the Passover (Lk. 22. 8)—our Lord Jesus Christ asked them to bring from a nearby village a she-ass and her colt. The disciples went and fulfilled everyting: finding at the gates of the town the ass and her colt, they brought them to the Saviour. The young ass had not been ridden on or borne a yoke before (1 Sam. 6. 7). The disciples then laid their clothes upon it.

Thus Jesus Christ entered Jerusalem in a royal chariot drawn by horses, not on a young ass, covered, not with a horsecloth, but with the well-worn robes of the disciples. In this way, as the Evangelists John and Matthew tell us, the sayings of the prophets were fulfilled: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee meek, and sitting upon an ass, a colt the foal of an ass" (Mt. 21. 5).

The meek and humble entry of our Lord Jesus Christ into Jerusalem was a symbol of peace and humility, for it presented a complete contrast to the triumphal processions of kings at that

time: kings rode in chariots hung with purple and garlands and surrounded by soldiers. "He rides not in a chariot," says St. John Chrysostom, "as other kings generally do, He does not impose tribute, or spread fear about Him and walk in the midst of spearbearers, but here too He shows great humility. Ask of a Jew: was there ever a king who rode into Jerusalem on a young ass? And he cannot show you one, save Christ alone" (*Works*, Vol. VII, p. 675-676).

The way in which Christ entered Jerusalem showed that His Kingdom was not of this world, but that He was sent by His Father in Heaven. Jesus was accompanied by throngs of people who had followed Him from Bethany or had met Him on the way.

Having ascended the Mount of Olives, He stopped. From this hill a beautiful view opened out over Jerusalem. The tumultuous joy of the people following the Great Miracle Worker Who had raised Lazarus from the dead, grew even greater at the sight of this beautiful and sacred city.

Not only the disciples, but all who believed in Him rejoiced with a great joy, for they believed that Jesus was the promised Messiah, Who, according to the erroneous beliefs and expectations of the Jews, would sit on the throne of David, the king of glory, and be their ruler and rescue them from the Roman yoke.

At the gates of Jerusalem Jesus was met by a great multitude of people, rejoicing and waving palm branches, who, as Matthew the Evangelist tells us, bestrewed the way with them and their garments (Mt. 21. 7-8). All this was an expression of particular reverence for the Messiah Whom they had come out to welcome.

Palm branches, which are evergreen, are a symbol of victory, joy, life, salvation and triumph. The Jews welcomed famous and distinguished persons with them. In the East, the same branches were presented in tribute to victors in battle.

During the Lord's triumphant entry into Jerusalem, the whole people, who had come in their multitudes to celebrate the Passover and those who had witnessed Lazarus' resurrection and

were astounded by this great miracle, cried in joyous rapture: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Mt. 21. 9).

The word "hosanna" means "save, pray" or "send down salvation." With this cry the Jewish people expressed their exultation when greeting a conqueror. It is similar to our "Hurrah!". The expression "Hosanna in the highest!" conveys the desire to be heard not only on earth but also in heaven, before the Throne of God, where God dwells and whence emanates His blessing.

However, amongst the people coming out to meet Jesus Christ there were also the embittered scribes and Pharisees, the law-givers of the Jewish people. Their hearts burned with hatred for the Saviour, and instead of greeting the Lord, they were ready to tear Him to pieces there and then, but feared the people, who were following Him. They were powerless to resist the rejoicing, the joyful exclamations and religious fervour of the people.

Fearing that such excitement among the people might develop into a riot against the Romans and have tragic consequences, the scribes and Pharisees shouted to Jesus from the multitude: "Master, rebuke thy disciples" for calling Him King and Son of David (Lk. 19. 39). But Christ the Saviour answered them: "I tell you that, if these should hold their peace, the stones would immediately cry out" (Lk. 19. 40). If you are so cold and soulless, and your hearts so hardened that you cannot understand the people's gladness and rejoicing, then know that at such a time it is easier to make the stones speak, than the people to be silent!

And Jesus' enemies rightly understood the meaning of this event—the Lord's entry into Jerusalem: "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him" (Jn. 12. 19).

The humble and meek procession of the Saviour through the streets of Jerusalem surpassed and eclipsed all the triumphant processions that humanity had ever known.

Yes, it was indeed a great and so-

lemn event! On this day the city shone with the cries of many thousands of Christ's worshippers, who had come together in Jerusalem for the Feast of the Passover. Even the inanimate stones were ready to glorify our Lord Jesus Christ and show up the hardened heartedness of the High Priests, scribes and Pharisees.

Seeing the joy of the multitudes around Him, however, Christ the Saviour grew sad, and since He loved His people and His city, His heart was filled with sorrow. He knew that the same people, who rejoiced now and cried "Hosanna!" and saw in Him their salvation, would in a few days cry out in rage: "Crucify him, crucify him" (Jn. 19. 6). The Saviour also knew that the fair and holy city of Jerusalem which He was entering, would soon be desolated and not a stone be left upon another. As He drew nigh to this city, Jesus "wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes" (Lk. 19. 41-42). But it was not for Himself that our Lord wept. He wept and grieved because He knew that the God's chosen Jewish people were perishing in ignorance and error. He wept for the fate of the Jewish people, who would be subjected to the inexorable and just Judgment of God for not understanding where their salvation lay.

The Lord grieved not only for Jerusalem and the chosen people, but for the whole universe; His gaze reached across the centuries, and saw the sins of future generations and it was for them that He grieved in His soul; for them He wept and prayed.

Jesus Christ's prophecy of the fate of Jerusalem and the Jewish people was fulfilled soon after. Besieged on every side by Roman soldiers, the city was captured and destroyed. Hundreds of thousands of people were put to the sword by the heathens and hundreds of thousands more were led into captivity. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge o

sword, and shall be led away captive into all nations: and Jerusalem will be trodden down of the Gentiles". (Lk. 21. 20, 23-24).

o the triumphant entry of the Savior into Jerusalem, which we celebrate today, was accomplished.

The Jewish people cried "Hosanna!" they welcomed our Lord as an earthly King. We, however, must welcome Him in this cry as the spiritual King of God Whose Kingdom opens up in the hearts of all who believe in His Name.

Jews saw in Christ the conqueror of the enemies of the chosen Jewish people. We glorify Him as the conqueror of death and hell.

As we celebrate Palm Sunday, we remember the Lord's entry into Jerusalem — the way to voluntary suffering and death for our salvation. We see also the image of Christ's spiritual Kingdom — the Kingdom of truth, peace and humility.

With the cry of "Hosanna!" we express our prayerful desire before God the Father that the sufferings and death of Jesus Christ, and His Most Pure Blood, will wash away our sins. If we do really desire to meet the Lord and possess Him always in our souls and hearts, we must open wide the doors of our hearts and come out to meet Him with good deeds, abandoning all that is contrary to His will.

"Come, let us prepare to meet the Lord, bearing Him branches of virtue: let us receive Him into our hearts as He was received into the City of Jerusalem, bowing down before Him and singing praises unto Him" (Tuesday of Holy Week, Canon, canticle 9).

Today, too, we glorify the Lord, singing "Hosanna in the highest! Blessed is He that cometh in the name of the Lord, Hosanna in the highest!" Amen.

Archpriest IOANN KHRISTOV

## Saint Nicholas Archbishop of Myra in Lycia

*The righteous live for ever...*" These words, dear brothers and sisters, were uttered in the Old Testament as spoken by Solomon the Wise (Wis. 5. 1). And they are quite true. For there are names that are not wiped out of human memory even by time itself. So long as the world continues, so do the names remain graven in the hearts of the faithful. Unforgettable are the names of the holy men of God, among whom shines the name of the great saint and miracle worker Nicholas, Archbishop of Myra in Lycia.

The history of Christ's Church knows many praiseworthy and godly men and saints, but among the most honored is St. Nicholas — our great intercessor before God, the defender of all who are oppressed, the sure helper of those in danger. His name is uttered with the greatest veneration by all Christians of the world. He is known and honoured by Moslems, by Jews, and heathens. He is venerated in the corners of the earth. He is a

saint to all countries and all nations. He is a Star that, with its bright rays, illuminates and brings joy to the universe. He is "swift to hear the prayers of the poor," he is "the consolation of the afflicted." Holy Church has devoted to the memory of St. Nicholas one of the days of the week (Thursday), and other days as well, when his name is especially honoured.

How can we explain the particular love that Christians bear St. Nicholas?

He is praised for his unyielding faith and the life he led in accordance with that faith, for his love of the afflicted, for his compassion and mercy, for his intercession before God, for the fact that he never abandons those who seek his help with faith and love.

The name of St. Nicholas the Miracle Worker, translated from the Greek, means: "Conqueror of people, or Conqueror of nations." "Thy name is in accordance with Thy life," so we sing at Vespers, for this saint has indeed conquered the hearts of nations, win-

ning their love and many-centuries of veneration, not by the power of blood-stained weapons, nor of dominion or compulsion but by a compassionate and active love that people throughout the ages have found irresistible. This victory of his love is celebrated by Holy Church when she sings on behalf of all her "faithful children": "We, Father Nicholas, conquered by your love, cry out to you: Hail, Nicholas, great worker of miracles." St. Nicholas, glorified by God and man, rules in our hearts.

The entire life of the saint is a ceaseless feat of love and compassion. He was like St. Paul—"I am made all things to all men" (1 Cor. 9. 22). He was a healer of the sick, a consoler of the sorrowing, a deliverer of the distressed, to sufferers—consolation, to orphans—a father, to the persecuted—a defender, and to all in any need—an immediately accessible refuge. He never waited to be asked for help, but himself went in search of those who needed him. Under cover of nocturnal silence, careful to avoid witnesses or praise, this generous man saved the good name of three unfortunate sisters and their impoverished, broken and discouraged father by an anonymous act of charity. When three men of his flock were unjustly condemned to death, he hurried to the place of execution to tear the sword out of the hands of the executor. And when cruel sentence was pronounced on the king's captains, the saint appealed to the king in order to save the innocent from conviction.

A case is known, when the saint's prayer stilled a storm and saved the lives of those at sea.

St. Nicholas is called "The ensample of faith." He bore witness to his faith with the endurance and courage of a confessor. Being an ardent upholder of Orthodoxy, he affirmed the purity of his creed at the First Ecumenical Council, where he made a spirited attack on Arian teachings.

He left no theological writings, for his life itself was a work of theology,

illumined by his love of mankind. All his life was self denial, full of the compassionate love which, according to the Apostle: "...suffereth long and kind; ...envieth not, ...vaunteth not itself; is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (cf. 1 Cor. 13. 4. et seq.).

Even after his blessed death the saint remains faithful to this constant love. It would be impossible to describe all the cases of St. Nicholas's miraculous interference on behalf of those who call upon him in their prayers.

"Rejoice, Thou whose name is victory," thus do we sing in the akathistos to St. Nicholas. In himself he vanquished the old Adam by overcoming the temptations of the world and the flesh. With the courage of a confessor and unshakable faith he inflicted defeat on the persecutors of faith. By his zealous defence of the orthodox faith, he quelled the propagators of false doctrine. He triumphed over injustice in the defence of the innocent. With his miraculous working love, mercy and ready help in life as death, he overcame and overcomes human suffering and grief. And, finally, he conquers all Christian hearts by his love, justifying his victorious name—Nicholas.

May we, by the prayers of St. Nicholas the Miracle Worker, be granted strength to imitate him in our lives that we might conquer the hearts of our neighbours, not with pride or ambition, but with humble deeds of Christian love and kindness.

So, dear brothers and sisters, let us heartily revere this great man of God and pray to him for help: "Father Nicholas, hear us sinners who have recourse to you, show us your mercy and your love. Deliver us from calamities, misfortunes and sorrows beyond our strength to bear. Send us peace and a serene life, and lead us to everlasting salvation." Amen.

Hieromonk PALLADIY SHIMA

# Thanksgiving

In the Name of the Father, and of the Son and of the Holy Spirit!

"Lord, cleanse us of our sins, Master, forgive us our iniquities, Holy One, visit and heal our infirmities, for your name's sake." This prayer to the Holy Trinity is one with which we often begin our devotions. This is quite understandable, for the indispensable condition of nearness to God is purity of thought, deed and word, and contrition for sins.

Brothers and sisters, among the many sins that we commit, sins that we commit almost daily and that we never want of a more suitable epithet call the lesser ones, there is one sin which we seldom notice, the very presence of which in our hearts, indeed, we often do not suspect. Yet the majority of us are infected by this sin. And it is not an unimportant sin; on the contrary, consequences can be most deplorable. This sin is *ingratitude*.

The prayers that we address to God and to His Saints concern, for the most part, our needs, our discontent with kinds of vexing circumstances which we do not wish to endure. Only in rare moments, putting aside our daily worries, do we thank God for this or that previous blessing. But such moments pass, and our thoughts are again troubled by the vanity of our daily lives.

Yet all the time, we are beholden to God—the maker of all things, visible and invisible—for all that we have. "The Lord created us, having called us from non-being into being. All that we have we did not create ourselves, but received from the surrounding world, it was created by the Word of God. I was created out of my mother's womb," says the righteous Job (Job 10:9). Each of us came into this world a blessed infant, and God's world received us and gave us all that we possess. However it is but seldom that we stop to think of this. It seems to us quite natural that we should live, breathe and see; it seems to us that all this nothing out of the ordinary. Only then we are deprived of something do-

we begin to understand that we have lost a gift which we had never appreciated. Only then does it become clear to us that everything that we possessed—health, reason, our position in society, our property—are God's gifts for which we owe Him thanks.

However, thanksgiving is not only an act of gratitude to our Creator for His blessings, but is also a proof of our love for God. If we take as an example our relations with one another, we see that love is indissolubly connected with gratitude. If we love a person, we are grateful to him for everything, for each word, for each action. *Ingratitude*, for instance, on the part of children toward their parents, or ingratitude toward relations and acquaintances speaks of an absence of love. To learn how to give thanks means to learn how to love. That is why, while instructing us in the love of God, St. Paul says: "Rejoice evermore. Pray without ceasing. In everything give thanks" (1 Thess. 5. 16-18).

But how can we learn to be grateful, where find words of gratitude to God and to His Saints, living as we are in the midst of a bustling and burdened by many cares and worries? To whom should we turn for help? And the only answer is—to our Orthodox Church. While in Church, we not only utter prayers concerning our daily needs, but we also glorify God and His Saints in the wonderful prayers and canticles of Orthodox Divine Worship.

Take today, for instance: we have come together here to give praise to Her Who was the vessel that enclosed the unencompassable, the Mother of God, praise for the defence and help She gives to those who turn to Her with faith.

Of course, it is not only in Church but also in our private prayers and in all our lives that we should render thanks to God and His Saints, for gratitude is the living thread that binds us to God. As in any good action, let us pray to God to help us to be grateful. Let us address Him in the words of the Psalmist: "Offer unto God thanksgiving, and pay thy vows unto the most High" (Pss. 50. 14). Amen.

ALEKSANDR BORISOV



# **THE PEACE MOVEMENT**

## **CPC Leaders' Congratulations to the Government of Czechoslovakia**

His Eminence Metropolitan Nikodim of Leningrad and Novgorod, CPC President, and Dr. Karoly Toth, CPC General Secretary, sent a telegram of congratulations to Dr. Matej Lucan, Deputy Chairman of the Council of Ministers of Czechoslovakia on February 23, 1973:

"On the occasion of the 25th anniversary of the February victory of the Czechoslovak working people we extend to you, and in your person, the

Federal Government and citizens of your country our heartfelt congratulations. We cordially wish the peoples of Czechoslovakia further all-round progress in their life, and the Government of Socialist Czechoslovakia complete success in their work for the welfare of their people and the promotion of peace in Europe and the whole world."

"And to you personally, esteemed Dr. Matej Lucan, we wish good health and great success in your highly responsible endeavours."

## **Telegram of the CPC to the International Conference on Vietnam**

The President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and General Secretary Dr. Karoly Toth have sent the following telegram to the International Conference on Vietnam at the time it started its sessions in Paris:

"On behalf of the Christian Peace Conference, we send our greetings to the International Conference on Vietnam which has commenced in Paris on February 26. We hope that its participants will succeed in contributing to-

ward the end of the war, the establishment of peace and the defence of human rights in South Vietnam. Together with the world public, we hope you will take the necessary steps to see that all the clauses of the agreement are observed and that peace will finally be established in Indochina."

"We are following the negotiations attentively and hopefully, and we wish to assure you of the moral and prayerful support of the Churches and other members of the CPC."

## **Appeal of the CPC to Save Political Prisoners in South Vietnam**

The President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and General Secretary Dr. Karoly Toth, have appealed to ecumenical organizations for help to political prisoners in South Vietnam with the following memorandum:

"At the time when agreements on the cessation of hostilities in Vietnam and Laos have been concluded and the

international conference on Vietnam in Paris has started its negotiations on peace in Indochina, at a time where the question of the prisoners of war has been settled, many thousands of political prisoners are kept in jails of South Vietnam.

"These prisoners are threatened with liquidation, which is characteristic of the Thieu regime. They are being kep-

prisons because they stand for peace based on social justice and national reconciliation and respect for human dignity in the spirit of the Gospel.

"In spite of censorship and a wall of silence, one learns daily about new imprisonments, tortures and murders perpetrated by Thieu's stooges. In order to cover up their tracks, political prisoners are dumped into jails for criminals or liquidated. The quadripartite military commission has not been allowed to visit the An Thoi

prison where such political prisoners are kept.

"The Christian Peace Conference considers it the duty of all Christians to acquaint the public with this inhumanity being perpetrated in South Vietnam, which shows the true character of the Thieu regime.

"Therefore, we are calling on all international organizations to do everything in their power and appeal to public opinion to save these people."

(Taken from the CPC materials)

## CPC Delegation's Visit to East Africa

Kenya, Ethiopia and Tanzania were the countries visited by a Christian Peace Conference delegation headed by a Protestant minister, Mr. Richard Andriamanjato (Madagascar), CPC Vice-President and Chairman of the Executive Committee of the All Africa Conference of Churches (AACC), from November 23 to December 8, 1972.

The other members were Dr. Heinrich Hellstern (Switzerland), CPC Vice-President; Metropolitan Filaret of Kiev and Galich, the Exarch of the Ukraine, a member of the CPC Continuation Committee, representing the Russian Orthodox Church, and Dr. Karoly Toth (Hungary), CPC Secretary-General.

The tour was undertaken by the CPC delegation to promote and strengthen fraternal exchanges between Churches and national as well as international Christian organizations in the region, thus further consolidating Christian effort and increasing its contribution towards creative operation among all progressive forces who are working for peace and justice in Africa and throughout the world.

In Kenya, the headquarters of AACC, the delegation was welcomed by Canon Burgess Carr, Secretary-General.

It stayed there on November 24-29, and got acquainted with the social, religious and cultural life of the country. The delegation visited a missionary agricultural development centre in the Kasai country, 70 kilometres from Nairobi, which is run by the Presbyterian Church of East Africa; the conference centre in Limuru where they attended a sitting of the conference on Afro-Asian community relations sponsored by Kenya's National Christian Council; the East African Publishing House and the editorial offices of the *gore-Lengo* newspaper.

The members of the delegation also attended divine service at the African Israel Nineveth Independent Church, the annual graduation ceremonies at St. Paul's United Theological College in Limuru, and the AACC Education Centre training radio and TV personnel for several African countries, among them Kenya, Ethiopia, Zambia, Ghana, Sierra Leone, and others.

Talks were held between the CPC representatives and officials of the AACC headed by the

Secretary-General Canon Burgess Carr, and the National Christian Council of Kenya under their Secretary-General Mr. John Kamau, to discuss problems of Africa and the scope of eventual peacemaking activities by Christians on the continent, Kenya in particular, alongside with means of developing CPC's ties with these bodies.

A joint communique was issued by the CPC and AACC stating their common duty before the ecumenical Christian brotherhood and all mankind to work for peace and justice both in Africa and the whole world, and their determination to overcome jointly disunity, which is a reproach to Churches, thus bringing closer together the divided humanity.

A message from the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, to President Jomo Kenyatta was handed to Dr. N. Mungai, the Foreign Minister of Kenya, when he received the CPC leaders. Later they paid a visit to the Mayoress of Nairobi, Mrs. Margaret Kenyatta, who is also a member of the National Council.

The CPC delegation had extensive contacts with Ethiopian churchmen, whose Church belongs to the community of the Ancient Eastern (i.e. non-Chalcedonian) Churches, during their stay in Ethiopia from November 29 to December 2. On November 30 they attended a solemn service at the Patriarchal Cathedral of the Blessed Virgin Mary. In the evening the CPC officials went to an official reception given in their honour by the Ethiopian Patriarch's Vicar-General, Father Akrimos Kebede; Bishop Samuel, Bishop Makarios, and Father Salomon Hebke Selassie, Head of the Youth Department of the Ethiopian Patriarchate, were also present.

On the next day, they were received by His Holiness Patriarch Abuna Theophilos of Ethiopia who spoke in support of the CPC's peacemaking mission. The Ethiopian Church is also a member of the Conference.

On December 1, the delegation, accompanied by the AACC Secretary, Mr. N. Odiambo, was received by His Majesty Emperor Haile Selassie I at his residence. According to the *Ethiopian Herald* he greeted them with "a truly Christian enthusiasm." Problems of the CPC activity were touched upon in the ensuing talk.

His Majesty gave a positive appraisal of Christian peacemaking, stressing the need for all Christians to take an active part in maintaining peace and serving today's humanity. "As Christians we must follow the teaching of our Lord Jesus Christ and make a joint effort to promote peace on earth," he added. His Majesty also spoke in favour of cooperation by all peace forces regardless of their religious or ideological adherence.

The Secretary-General, Dr. Karoly Toth, handed the Emperor a letter from the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Filaret of Kiev and Galich, the Exarch of the Ukraine, presented the Ethiopian monarch with a documentary film *The Local Council of the Russian Orthodox Church, 1971*.

While still in Ethiopia the CPC delegation met OAU Secretary-General Mr. Nzo Ekangaki. The talk that followed mainly concerned prospects for further cooperation by the CPC with the OAU and AACC; exchange of information; the CPC's moral support and material aid to African liberation movements, and the OAU participation in the CPC Assembly.

December 2 saw the delegation at Dar es Salaam, the capital of Tanzania, where Mr. A. Shauri, the Secretary-General of the Tanzanian National Council of Churches, and its Secretary of Social Affairs Mr. E. Mangosi proved themselves extremely helpful. The need for African Christians to take a more active part in peacemaking and to further develop mutual contacts and coordination of efforts both on a regional and worldwide scale were among topics discussed at meetings with the National Council of Churches.

The CPC delegation also met the head of the Roman Catholic Church in Tanzania, Cardinal Lawrence Rugambwa and Anglican Bishop J. Madiina of Central Tanzania, who is also the Vice-President of the National Council of Churches.

The CPC delegation attended Vespers at the Lutheran Church in Dar es Salaam, where Metropolitan Filaret, on behalf of the delegation, greeted the congregation who warmly welcomed the visitors.

President Julius Nyerere of Tanzania regarded with great understanding the problems of Christian participation in the contemporary movement for peace and social justice at a State House reception. A letter from the CPC President, Metropolitan Nikodim, was handed at this reception to the President of Tanzania. They gained an insight into the life of Tanzania's hard-working people, the ways and prospects for their development, when the CPC delegates visited an Ujamaa rural community 70 kilometres from Dar es Salaam, one of the country's 3,000 collective farms.

On December 5 the delegates parted with hospitable Tanzania. Most of them were returning to Europe via Kenya and Ethiopia.

The information media of the host countries provided an extensive coverage of the successive

stages of the CPC delegation's tour through Kenya, Ethiopia and Tanzania with large space given in national papers and on the air. The delegation members spoke over the Ethiopian Radio and Kenyan TV, which helped to bring home both to Christians and people at large in Africa the aims and the problems of the Christian movement for peace and justice throughout the world and its support of national liberation movements, peaceful coexistence between states with differing social systems, as well as its stand against vestiges of colonialism, racism and national discrimination.

The CPC sees the development of cooperation in peacemaking between Christians and their Churches in Africa as of extreme importance for promoting the cause of peace and friendship among peoples, for deepening mutual understanding and brotherly love in the Christian ecumena. There is ground for hope that the meetings and discussions the CPC delegates have had with representatives of religious and other organizations, as well as East-African statesmen, will be a real and effective contribution towards progress in this field, thus bolstering mankind's sense of responsibility for the future of the world.

Deacon ANDREY YURCHENKO

## Archbishop Nikolay awarded the Soviet Peace Fund Medal

The ceremonial presentation of the medal of the Soviet Peace Fund to Archbishop Nikolay of Vladimir and Suzdal took place at the offices of the Eparchial Council in Vladimir on February 27, 1973. Nil N. Nikolsky, a member of the Regional Peace Committee, presenting the medal to Archbishop Nikolay highly praised his efforts to strengthen the Soviet Peace Fund.

The ceremony was attended by A. I. Makarov, a representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vladimir Region; Archpriest L. Taranovsky, Chairman of the Vladimir Eparchial Council; Archpriest D. Netsvetayev, Dean of the Cathedral of the Dormition in Vladimir, Archpriest V. Miskov of the Vladimir Deanery, and members of the Vladimir Eparchial Council. Nil Nikolsky and all present congratulated the recipient of the award and wished him further success in his peacemaking endeavours.

Expressing his gratitude, Archbishop Nikolay said that the award was an expression of appreciation for the patriotic work done by the Vladimir Eparchy and added that he would do his best to promote peace the world over.

Archpriest LONGIN TARANOVSKY



## Glimpses of the Orthodox Church in Czechoslovakia

### Czech and Slovak Saints

Preserving and augmenting the traditions of Cyril and Methodius, the spiritual bequest of the holy Slavonic enlighteners, the Czechoslovak Orthodox Church has always lived and is living an intense spiritual life. Her saints, we all, bear witness to this. The Czechoslovak Orthodox Church has her own national, specially venerated, servants of God. Apart from Sts. Cyril and Methodius Equal to the Apostles, in great reverence by all Slavs, the Czech people venerate St. Ioannes the Czech (†883),



Prince Vatslav the Martyr (a XIX century icon from the Church Archaeological Collection of the Moscow Theological Academy)

St. Princess Ludmila (†920), St. Prince Vatslav (Vyacheslav) the Martyr (†929) and St. Prokopy of Sazava (†1053).

St. Ioannes the Czech was descended from the powerful tribe of the Polabian Slavs, otherwise known as the Obodrites. His father Gostomysl was king of the Obodrites. In 844 Gostomysl fell in a battle between his people and the armies of Emperor Ludovic the German, who was under the influence of the Latin priests and compelled the Polabian Slavs to adopt the Latin faith. After his fellow-countrymen were slaughtered by the invaders, St. Ioannes retired into seclusion in the Czech woods to attain spiritual perfection. For 42 years he led his life of forest isolation. In his declining years, he met the Czech Prince Borivoj when the latter, pursuing a wounded deer, came to the cave of the hermit. At the saint's request the prince sent him an Orthodox priest named Pavel. With this priest St. Ioannes visited Prince Borivoj, and in the church there received Holy Communion. Returning to his solitude he died soon after.

St. Ludmila was the wife of Prince Borivoj and was baptized with him by St. Methodius round about the year 874. Borivoj did not live long after his baptism, and the great task of establishing Orthodoxy in Czechia fell on Princess Ludmila. Just as she had done together with her husband, even so after his death, she continued to build churches, care for priests, and support all those who toiled and were burdened. When her son died, the heir became her grandson Vatslav, whose education Ludmila watched zealously. But believing that Ludmila's influence over Vatslav and the government was not to her advantage, Vatslav's mother Dragomira, with the help of two boyars, smothered her with a blanket in the fortress of Titin. St. Ludmila is venerated (on September 16, Old Style) by all Orthodox Slavs, as the first Slav woman to be martyred. In the Roman Catholic Church she is venerated only by the Czechs.

St. Vatslav, the grandson of St. Princess Ludmila, was born about 907. St. Ludmila had



**St. Sergius of Radonezh, St. Alexius of Moscow and St. Ludmila of Czechia**  
(The icon painted by Maria Sokolova, second half of the XX century)

managed to plant the good seeds of the faith of the Eastern Church in the lad's soul. After the death of his father, St. Vatslav, though still a youth, became the ruler of the country. Czech historians testify that he lived in accordance

with the Orthodox faith, lovingly performed good deeds, forbade offending people, and built churches, among them the Church of St. Vit in Prague. St. Vatslav strove to defend the integrity of his state by peaceful means. When Prince

tiboj attacked him with an army, he tried to suade him from spilling the blood of subjects. ger to seize power St. Vatslav's brother, leslav, invited him to his castle on the day the nistic chapel was being consecrated, and re, on his way to morning service, Boleslav 1 his band fell upon St. Vatslav and killed n. Three years later the remains of St. Vatslav re transferred to Prague and entombed in the urch of St. Vit (commemorated on March 4 d Sept. 28, Old Style).

St. Prokopy of Sazava is also deeply venerat- by Orthodox believers in Czechoslovakia. His attitude Metropolitan Dorotej calls him the ht of the Czech people, a sincere patriot, a thful guardian of Sts. Cyril and Methodius' itage, and a great ascetic (Metropolitan rotej. *History of the Church*. p. 620). St. Prokopy was born in Czechia around 985 and childhood he was sent to serve God in the urch of St. Clement in Vyshgrad, which was lt by Prince Borivoj and blessed by St. Methodius. It was here that Prokopy grew up ritually and piously studied the Slavonic red writings. Because of his special piety the gy and flock wanted to appoint him dean of Church of St. Clement, but, aspiring to lead ascetic life, St. Prokopy would not accept honour. According to legend, after the death his wife, he visited some Slavonic monasteries, then settled in a secluded cave by the river ava. Here he built a chapel which he secrated to the Immaculate Virgin Mary. 1032, the Czech Prince Oldrich, who liked hear Divine services in the Slavonic tongue, e St. Prokopy permission to build a monastery his place of retirement, where monks were be trained in the spirit of Orthodoxy. The ly founded monastery was settled by a vonic brotherhood. St. Prokopy himself was the first Father Superior, and remained to his death. From the first the monastery ame the nursery for the ideas of Sts. Cyril Methodius. St. Prokopy made it the centre Eastern icon painting, architecture and the vonic written language. The monks and St. kopy himself transcribed the Gospel, the ter and other ecclesiastical Slavonic books, distributed them among the people. Many ple were attracted by the Divine services in monastery which were celebrated in Slavonic, ecially by the singing. The fame of the Sazava aster grew, and with it, the Eastern vonic ritual spread. But in 1096, the German han Catholics managed to expel the Slavonic ks, and replaced them with Latin.

There is evidence that the monks of the Sazava Monastery had been in touch with Russian cloisters. As a result, part of the relics of the Saints Boris and Gleb were taken to the Sazava Monastery, where they became an object of great veneration and reverence for all.

Professor KONSTANTIN SKURAT  
Moscow Theological Academy

## ORTHODOX CHURCH CHRONICLE

**The Czechoslovak Church.** Patriarch Dimitrios of Constantinople sent a Notification Charter dated June 28, 1972, to the Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej of Prague and All Czechoslovakia, in which he informed him of his election as Patriarch.

The Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej sent Dr. Philip Potter congratulations on his election as General Secretary of the World Council of Churches in 1972.

Last year proved to be a successful one for the Orthodox Church in Czechoslovakia in the collection of voluntary contributions for the Christian peace movement. The Metropolitan Council thanked the numerous donators.

The sources of Christian peacemaking are first and foremost the Holy Scriptures, especially the Gospel. The ancient Church was a society of peace. For the Church, peace was not a political idea, but an integral part of the Christian outlook. The Fathers of the Eastern and Western Churches were heralds of peace also because at that time the Church, especially the Eastern Church, was suffering from Persian, Arab and Turkish invasions which brought about the downfall of the Byzantine Empire. The peacemaking conceptions of King Jiří from Podebrada and Jan Amos Komensky (Comenius) are well known in Czech history. The idea of active service in the cause of peace has gradually been developing throughout the whole world. The first society for peace sprung up in the USA in 1815, and in 1848 the first peace congress took place. At the beginning of the XX century the humanist Carnegie proposed the founding of an ecclesiastical league of peace, and in 1914, the World Union for Friendly Cooperation Through the Mediation of the Churches was founded in Kostnitz, the place where Jan Huss was martyred. After the First World War a movement grew up for the embodiment of Christian principles in the life of the Churches. The first conference in this direction took place in Stockholm in 1925. Its opening signified the beginning of cooperation between Protestants, Anglicans and Orthodox Christians. During the 1930s a fierce economic crisis gripped the capitalist world. In Europe fascism was on the rise. Civil War raged in Spain. Japan invaded China. The Second World War began. All this made the Christian conscience shudder. After the Second World War numerous Churches and Christians embarked on the path of active peacemaking. In 1958 the Christian Peace Conference was inaugurated.

(From the magazine *Hlas Pravoslavi*, 1972, No. 9)



## PATRIARCH PIMEN'S SPEECH at a reception in honour of Dr. Philip Potter, General Secretary of the WCC on February 23, 1973

Dr. Philip Potter, our beloved brother in the Lord!

Esteemed Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Vladimir Alekseyevich!

Dear brothers and friends!

We have the honour and the pleasure of receiving today an eminent ecumenist Dr. Philip Potter, General Secretary of the World Council of Churches, who is paying his first visit to our Church and country since attaining this high and onerous post. Dr. Potter has taken over the helm of the ecumenical ship at a crucial period when the World Council of Churches is seeking and reestablishing ways and means capable of leading in the most effective manner to the member-Churches achieving their sacred aim—that of confessional unity of now divided Christendom and their joint service to the peace and progress of mankind. We assure Dr. Potter of our readiness to support him in all his good initiatives, and to give him all the cooperation we possibly can.

We welcome the efforts now being made within the orbit of the World Council of Churches to achieve a single, pan-Christian understanding of the Sacraments of Baptism, Eucharist and Holy Orders. We hope for success in this highly important undertaking. We consider it necessary to lend our support to the study now being carried out by the World Council of such theological problems as the understanding of salvation, the authority and criteria for interpreting the Holy Scripture, the nature of unity and historical forms of union, the unity of the Church, the unity of mankind, etc.

We know that the problem of restor-

ing pan-Christian unity has been the subject of profound concern of Churches and leading Christians for many centuries. One of the main reasons for the failure in the past to restore unity was, to our mind, the fact that the problem was considered in isolation from the service of the Churches to the vital needs of mankind. It is only at the cost of this sad experience that Christians have now come to realize that they are responsible not only for the division of Christendom but for the division of mankind, and for the social injustice of so-called Christian society or so-called Christian civilization, in the course of whose existence many peoples of Asia, Africa and South America have suffered oppression and continue to be oppressed today. We rejoice to see that the people in the developing countries are now awakening to a new life, and are justly demanding equal opportunities with the developed nations and an existence worthy of human beings. The oppressed and exploited classes in the countries of North America and West Europe are also making efforts to secure a decent life and social justice. The clear teaching of Holy Scripture, the spirit of Christ's good tidings, the experience of the Early Church and teachings of the Holy Fathers demand of us a ministry of love and salvation for all mankind, and the establishment on this earth of elements of the Kingdom of God. This also is advanced by the participation of Christians in peacemaking service, in strengthening mutual understanding and cooperation among nations, in the struggle for eliminating social and racial oppression, and in creating just forms of human society. We are convinced that such joint and active efforts on the part of Christians will hasten the day when

division between us shall be overcome and the behest of Christ the Saviour that they all may be one shall be fulfilled (Jn. 17. 21). On this basis we support and shall participate, as far as is in our power, in all programmes of the World Council of Churches which are aimed at achieving unity and bringing peace and prosperity for all mankind.

While declaring our support for the unity of the World Council of Churches, we are acting in the conviction that the interests of Holy Orthodoxy, keeper of the teaching and traditions of the ancient undivided Church, must be strictly observed and respected by the World Council, and that the rights and interests of the Holy Russian Orthodox Church will be equally respected.

The World Council of Churches must indeed be the servant of all Churches in their effort to achieve pan-Chris-

tian unity and service for the good of mankind. This is how we see the World Council of Churches and it is in such a council that we are prepared to engage in sincere cooperation.

The predecessors of our dear guest, former general secretaries Dr. William Visser't Hooft and Dr. Eugene C. Blake, have proved worthy examples of selfless service to the ecumenical movement. We respect and value them for this. We believe that the service of the new General Secretary, Dr. Philip Potter, will also be worthy and fruitful, and may our Lord give him strength and wisdom.

I raise this glass to the health of our dear guest and his family, to success, with God's blessing, in his ecumenical work, and to the fruitful progress of the World Council of Churches along the path of restoration of confessional unity of Christendom and the service of love to all mankind!

## INTERVIEW

### Dr. Philip Potter, WCC General Secretary

**Archbishop PITIRIM:** This is not your first visit to our country, but what is your general impression from this visit as General Secretary? And how do you evaluate the position of the WCC members as General Secretary?

**POTTER:** First of all I received what I experienced a very warm welcome. There is in the Christian people of Russia deep faith, deep and personal which embraces all the people who come and which is expressed by the Russian word "rnost."

As far as I am aware of how much the congregations stand and appreciate their participation in the World Council of Churches. The hierarchs and those who took part in the meetings, I think, informed about what is going on. The believers are conscious that their liturgy is an offering to God and that they now know that this offering to God is being made by all believers in the whole Church. And they now congregate for the unity of the Church.

I asked me about the contribution of the Russian Orthodox Church to the World Council of Churches. I think that the Russian Revolution, as the sufferings that the Russian people had during the war, had made them very sen-

sitive to the questions of social justice and peace. And during the twelve years, the Russian Church has been a member of the WCC, she has made a very fine contribution to the concerns of the Council for Social Justice, Racial Justice, for peace in the world and for cooperation of peoples. My visit here is first of all one of thanks to the Churches in Russia and also to ask for the continued support for all the things that the World Council of Churches stands for.

**Archbishop PITIRIM:** In what way, do you think, can the Russian Church participate further in the WCC and where can it be most useful?

**Dr. POTTER:** First of all by presence, that more people should be involved in different activities. We hope that we shall have more Russians on the staff of the WCC, and I would say by the kind of participations that you are already doing. For example, at sessions of questions of peacemaking among people of different faiths. At your invitation to the WCC there will be a number of meetings here in Russia; and the possibility that this gives for people from other parts of the world to visit the Soviet Union; and also by the contribution that you can make for the Churches that are living in the socialist states and are trying to witness.

ness to the Gospel in cooperation with the best purposes of the state. This can help a lot of people in different parts of the world that are struggling for social justice.

**Archbishop PITIRIM:** In connection with this, Dr. Potter, would you give us your opinion on the prospects for convening a conference on European security and on the question of establishing peace in Indochina?

**Dr. POTTER:** With regards to European security and cooperation we are playing a very fruitful role in helping Christians in different countries to support this security and co-operation. We will be doing this for a long time.

It is, therefore, only natural to welcome any idea of the Conference on European Security and Cooperation. And we have made the statement on this at our last meeting in Utrecht in August. Our Commission on International Affairs is going to be in Hungary in June, and then we shall be meeting at Helsinki in our Central Committee in August. And there we will have more to say on this question. As for Indochina—we have been very active there. We have also been in very close touch both in Paris and in Indochina with all the different parties, and have tried to encourage their coming together for a cease-fire and we have made some very strong statements about the American bombings of North Vietnam. Now

we have a fund for reconciliation and reconstructions in Indochina. We have raised over a million dollars already and we have made an appeal to the Churches to raise 5 mln. dollars. And we have a Committee of Fifteen, including 5 from Vietnam and there is one from Russia, which is concerning itself with what the Indochinese want to do themselves. We are also trying to keep in close touch with the different powers about a peace settlement. We hope that Churches in Russia will help in this work of reconstruction in various ways: medical supplies and with perhaps the setting up of hospitals, and vocational trainings or trades.

**Archbishop PITIRIM:** Thank you. One more question, if you please, which concerns my Department and myself more directly. We have talked in the past with the staff of the Department of Communications about more effective ways for the Russian Church to publish your material. What is your opinion, Dr. Potter, and how best could we participate?

**Dr. POTTER:** First of all everything that we send to a member-Church can be published. Any article in our journal, reviews, can be published, except, of course, it will be useful to acknowledge every time where it is taken from. Equally we would like to publish things about the life of the Church in Russia. And we would like to have more information. And my hope is that Archimandrite



Dr. Philip Potter addressing a gathering at the premises of the Department of External Church Relations of the Moscow Patriarchate, February 19

will be our contact between your Church  
the Council.

**Archbishop PITIRIM:** Thank you. My colleagues,  
sure, have questions to ask you.

**SS Correspondent:** Dr. Potter, this is not your  
visit to the Soviet Union?

**Dr. POTTER:** This is the fourth.

**SS Correspondent:** What would you like to  
about the things that you have seen for the  
time?

**Dr. POTTER:** I have seen Yasnaya Polyana. I  
to Novgorod, one of the ancient towns of  
country. The towns of Moscow and Leningrad  
known before. I am impressed with the  
case in housing, because it is a problem in  
big city.

**SS Correspondent:** Have you had the oppor-  
tunity to get acquainted with the activities of  
Church?

**Dr. POTTER:** Yes. Now I didn't happen to be  
here very long. But I visited many congregations  
in different places and I have been very deeply  
impressed with the devotion of the people. And  
the number of people who go to ordinary services.  
Of course, a Russian liturgy is very rich,  
marvelous and very dramatic.

**APN Correspondent:** What can you say about  
the freedom of religion in the USSR?

**Dr. POTTER:** I've been to Moscow, Leningrad,  
Zagorsk, Vladimir and Novgorod and there the  
churches are open and they are full. And the fact  
that churches are full means that people have an  
opportunity to worship. And I have noticed it is  
not only old people but young people worship  
too. Baptism takes place every week.

**Archbishop PITIRIM:** I thank you, Dr. Potter, on  
behalf of our colleagues and myself. We wish  
you a happy journey to Geneva and await your  
further visits to develop our contacts.

## COMMUNIQUE

### representatives of the Council of European Bishops' Conference and the Conference of European Churches

January 30-31, 1972, delegates of the Council of European Bishops' Conference (CEBC) and the Conference of European Churches (CEC) gathered in the Dominican monastery in Frankfort on the Main, West Germany. CEBC is a regional Roman Catholic organization which coordinates the activity of national episcopal conferences in Europe. The CEC, a regional ecumenical conference, has approximately 100 member-Churches representing almost all non-Roman Catholic confessions in Central and Western Europe.

The CEBC delegation included the Archbishop of Marseilles, Monsignor Roger Etchegaray, Bishop Hans Martensen from Copenhagen and Johannes Vonderach from Chur, as well as Professor Alois Sustar, Secretary of the CEBC. The podium of the CEC was represented by the President of the CEC, Präses Ernts Wilm from Krefeld, the Vice-Chairman of the Presidium and the President of the Convocation Committee of the CEC Metropolitan Alexiy of Tallinn Estonia, Bishop Roger Wilson of Chichester, also the General Secretary of the CEC, Dr. Garfield Williams.

The above named ecumenical organizations convened for the second time. The discussion began with the presentation by the two of a report on the significant development

that took place in their activities since their first meeting in Geneva in March 1972.

It turned out that, on the whole, the activities of the two organizations had clearly acquired greater importance, and that methods of cooperation, whether in the field of information, mutual consultations, or on a practical level, had notably improved. This cooperation had been beneficial for both organizations, and was certainly worth developing further.

Both sides agreed that the difference in the structure and authority between the CEBC and the CEC presented certain problems which should be examined more deeply in order to bring about closer cooperation.

The exchange of opinions touched on more practical than structural problems. The basic discussion centred on two points: exchange of information on the significance and powers of national episcopal conferences, and a survey of the problems of most concern to European Churches over the past year.

It was decided that Roman Catholic participation in ecclesiological discussions under the auspices of the CEC would have particularly valuable significance for the solution of this complex problem in Europe. Those who took part in the meeting decided to continue their exchange of opinions on these questions.

The representatives of both organizations examined the activities of their Churches as corresponding members in the field of peace and security in Europe and the whole world. They noted with satisfaction that interest in these questions had again arisen among Christians and European Churches, and they were pleased to learn that the participation of CEBC in the activities of the Working Committee of the CEC on *Peace in Europe* was broadening.

The problem of cooperation between Churches in Northern Ireland was attentively studied in two different aspects: presentation of reports, on the one hand, and opportunities for joint action, on the other. Representatives of CEBC and CEC agreed on the need to improve methods for acquiring inside information on events in Ireland. The CEC announced that it had established a

special aid fund as well as a communication service with the aim of bringing about reconciliation in Ireland. Participants in the conference envisaged the taking of practical measures for joint action in Ireland when the necessity arose. Both organizations agreed to continue following the situation attentively by holding consultations frequently.

A discussion then took place on the positive and negative pressure which is beginning to be felt in European ecumenical activity.

After they listened to a report on the proposals for the next CEC Assembly (Nyborg VI), which is to take place on September 16-23, 1974, the representatives of CEBC offered their full cooperation in preparations for it.

Both delegations decided to call the next session in January 1974.

## The XIII Congress of the Christian Democratic Union of the GDR

From October 11-15, 1972, in Erfurt (GDR) the XIII Congress of the Christian Democratic Union of the German Democratic Republic took place. A delegation from the Russian Orthodox Church was invited to the congress as guests of honour. With the blessing of Archbishop Leontiy of Berlin and Central Europe, Archpriest Peter Vlodek, Klyuchar of the Cathedral of the Resurrection in West Berlin took part in the congress.

On October 10, the delegates and guests paid a visit to Weimar, where a wreath was laid at the monument to Generalsuperintendent J. G. Herder — the renowned German scholar, poet, humanist and preacher at the turn of the eighteenth century. Then everybody visited the nearby Church of St. Peter and St. Paul, known as the "Herder Church", where Johann Gottfried Herder worked as Generalsuperintendent and dean. He made a significant contribution to German culture. Johann Herder studied folk art and traditions and collected folk songs. In his inspired sermons he often referred to the simple people, familiar as he was with their spirit, trials and tribulations. As a humanist and patriot, he defended simple people from feudal oppression and despotism. In honour of Johann Herder a concert of sacred music was held in the church. The choir, accompanied by organ, sang some old Protestant hymns.

The XIII Congress at Erfurt was held with all due solemnity. It was attended by about 1,200 delegates and numerous local and foreign guests.

On the first day of the meeting, Herr Gerald Goethling, Chairman of the CDU and President of the People's Chamber of the GDR delivered an interesting and detailed report. He convincingly showed that Christian Democrats, a citizens of the GDR, were taking an active part in the formation of the new socialist society.

Over the centuries, he said, we can observe the activity of Christians striving in the spirit of the Gospel to serve their neighbour and to give of their best to society. There were the Christians amongst the peasants who by diligent labour provided their neighbours with their daily bread. On the other hand, there were the feudal lords who deprived these peasants of the fruits of their labour. Both the peasants and the feudal lords confessed the same faith, but their social interests were fundamentally different. There were the Christians among those who worked in intellectual fields: artists, scholars, closely linked to the people, who in every way possible, strove to enrich mankind with new spiritual values. But then there were representatives of the ruling class belonging to the same religion, who appropriated these values and abused them. In everyday life the social and economic interests of the wealth capitalists and those belonging to the middle classes sharply contradicted the words of the Common Creed they professed in church. These and others had the same hymn-book, heard the same sermon, but the conclusions they drew from all this for living their lives were completely dif-



**The XIII Congress of the Christian Democratic Union of the GDR in session, Erfurt**

and even at variance. The differences in structure divided Christians into the rulers and the ruled.

Socialism creates new conditions. Here Christians are free people, freed from exploitation and oppression, freed too from the spiritual opposition of the former ruling classes. Here their bent labour can be united with the active effort of society as a whole to gain for all its members a happy life. They acquire the freedom to live in the social sphere in the way the principles of Christian morality enjoin them, regardless of their religion. The prerequisite of socialism is the revolutionary transformation of all conditions, achieved by the working class under the leadership of its Party, and in union with all the other forces of the working people. Karl Goethling observed that citizens of the Christian faith in the GDR are consciously and actively working within socialist society, in industry and agriculture and are honestly fulfilling their obligations for the good of their fellowmen, and in the cause of peace.

Amidst enthusiastic applause Chairman Gerald Hahn urged Christian Democrats towards closer cooperation in the social and political life of the country. "Our work for a developed socialist society in the GDR, for peace on earth and security in Europe is important for the present and the future," he said.

While the delegates at the congress were continuing their work, foreign observers and guests took the opportunity of visiting Thuringia's historic monuments. We went to Eisenach, where we looked at the house-museum in which Luther lived in his youth. The varied and well-displayed exhibits vividly reflected the history of German culture and Protestantism of the last few centuries. From here we went to the ancient fortress of Wartburg. For over 900 years this historic fortress has stood far from the town on a high peak. From May 1521 to March 1522 the fortress was the refuge of Martin Luther. Within a short period of ten weeks he translated the whole of the New Testament from Greek into German. This work provided the basis for the formation of a unified High German literary language. On the table of the small room of the fortress where Luther worked, there lies a copy of Luther's complete Bible, printed in 1541, with the reformer's own comments written in the margins.

One evening a concert of sacred music was held in Erfurt's Evangelist church in honour of the participants in the congress. A choir of boys from Dresden's Church of the Holy Cross gave a performance, conducted by Professor Martin Flemig with organ accompaniment by Professor Herbert Kollum — both members of the CDU. This famous choir consists of about eighty boys.

Their tuneful voices blended pleasingly with the organ music. This performance of sacred works not only gave aesthetic pleasure but also disposed the listeners to prayer and gratitude to God.

On October 15, after a five-day session, the XIII Congress of the CDU concluded its work. In its resolutions the congress urged its members to play an active part in the construction of socialism in the GDR, to strengthen fraternal ties with the socialist countries and to work for the cause of peace, on the basis of the principles of Christian responsibility for peace.

The Christian Democratic Union, the congress' resolution continued, supports the further consolidation of friendship between the German Democratic Republic and the Soviet Union and other socialist countries, and the efforts of the Government of the GDR directed at realizing an all-round programme of economic integration of the countries of the socialist bloc. The CDU is also a proponent of peaceful coexistence of all states, of the GDR's entry into the UN and approves the work in this connection of the Christian Peace Conference and of the Berlin Conference of Catholic Christians in Europe. The congress welcomes the normalization of relations between the GDR and the German Federal Republic on the basis of equality, sovereignty

and independence of their social and political structure. The congress warmly supports the struggle of progressive forces throughout the world against colonialism, imperialism and racism.

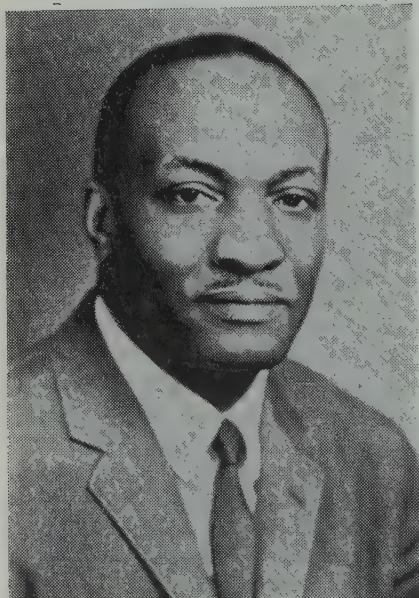
At the congress a resolution was adopted concerning the speedy establishment of peace in Indochina and in connection with the fiftieth anniversary of the formation of the USSR. "We mark this date because," the document states, "common interests and aims link us with the motherland of socialism and because our friendship has deep roots."

Gerald Goethling — an indefatigable worker and experienced leader, a Christian Democrat — was again elected Chairman of the CDU. Gerald Goethling is an eminent social and political figure and commands the general respect and recognition not only of citizens of his own country but also of those outside it. He occupies the high and responsible post of President of the People's Chamber of the GDR.

The congress once again demonstrated that Christian Democrats are at one with all the working people in the first democratic and freedom-loving state in the history of Germany and are playing an active part in the construction of the new socialist society in their country.

Archpriest PETER VLODEK

## The Reverend William Sterling Cary—the NCC President



Pastor W. Sterling Cary was unanimously elected President of the National Council of Churches at its IX General Assembly in Dallas, Texas, on December 3-7, 1972. The Rev. Cary is the first Negro to hold this office in the NCC history. He was born in Plainfield, New Jersey, in 1927, and was educated at Morehouse College and the Union Theological Seminary. At present Pastor Cary is chief executive of the United Church of Christ, which has 91 churches with 50,000 members.

For many years Pastor Cary has taken an active part in the ecclesiastical and social life of his country. In the Church he has held various executive offices such as: an associate executive of the UCC New York Conference; a member of the UCC's Council for Christian Social Action; a member of the executive board of the New York Chapter of the National Association for the Advancement of Colored People; a national chairman of the Commission for Racial Justice.

Pastor Cary's chief concern is racism. "The time is now ripe for blacks and whites to join hands in a common attack upon the conditions in our society that breed injustice and oppression and that underscore the racist character of America," he said recently. "I do not believe," he added, "that there is any future hope for black or white in separation. Our hope rests on our ability to begin acting together, commonly committed to the things that humanize society."



## S P E E C H

# Delivered by His Holiness Patriarch Pimen in Bratislava

brothers and sisters beloved in God,  
our friends.

is profound joy that I experience  
this meeting with you, theologians  
in two different Churches: the Evangelical-Lutheran Church of Slovakia  
and the Orthodox Church of Czechoslovakia. This joint, genuinely brotherly  
occasion I regard as symbolic: the occa-  
sion bears the imprint of ecumenical  
operation after which our Churches  
are and which, we believe, will bring  
after the desired unity between us all.  
In this address I shall be turning first  
all to our Lutheran brothers and  
then to you, my Orthodox friends. I wish  
to place before my Lutheran colleagues  
certain thoughts regarding the Holy  
Scriptures, sermons, the liturgy and  
Christian witness in the world.

First of all I should like to start with  
a general comment on the content of  
the subject—*From the Gospel through  
liturgy into all the world*.

The Word of Life and the Tidings  
of Salvation—is how we refer to the  
Testament composed of the divinely  
inspired writings of the Evangelists  
and Apostles, who are in truth our  
teachers providing us with spiritual  
strength in our life as Christians. In  
the Christian conception of the world  
the Word makes its beginning from the Word  
itself, the Pre-eternal Word, by which, as  
Jesus said, the heavens were of old and the  
earth (2 Pet. 3. 5) for Man is in-  
destined to live by every word  
which proceedeth from the mouth of God

speech was delivered on February 2, 1973,  
in the hall of the State Conservatoire in the capital  
of the Slovak Socialist Republic when honorary  
degrees were conferred upon His Holiness  
the Patriarch by the Orthodox Theological  
Faculty in Prešov and the Theology Faculty of  
Slovakia.

(Mt. 4. 4). The Pre-eternal Word and  
the word of the Gospel we conceive of  
as the absolute cause and the concrete  
effect. The word of the Gospel that  
reflects the Pre-eternal Word, the Pre-  
eternal Wisdom, and expresses in the  
language of mortals Love, Truth and  
Peace is the basis of our faith which  
links it directly with the reality of our  
tangible being, i. e., with history: it edifi-  
es and strengthens us, helps us to seek  
our salvation and is therefore known  
as the “word of life” and “tidings”  
of salvation.

### The Word of the Gospel in the Light of Eternity and History

Of course the word of the Gospel is  
not an exhaustive expression of Divine  
Wisdom. It does not reveal to us in  
all its depths Divine Providence; it leaves intact certain seals which will  
only be broken when the appropriate  
time comes; nevertheless it reflects  
the Divine Wisdom and reveals the be-  
hests of God's Providence in such a way  
that it suffices for all times and all  
places. Furthermore a certain “incom-  
pleteness” in the Gospels (cf. Jn. 21.  
25) clearly reflects a measure of Wis-  
dom for, on the one hand, this leaves  
us an opportunity to strive to penetrate  
the unknown and hence to strive after  
greater perfection, and, on the other, it  
guarantees a certain freedom of inter-  
pretation, i. e., this “incompleteness”  
serves to confirm the most precious  
birthright of the children of God. The  
Holy Spirit, the Comforter is sent to us  
and dwells among us to expound and  
supplement the Scriptures so that al-  
though they were compiled in the lan-  
guage spoken during Christ's lifetime

and are based on concepts generally accepted by our Saviour's contemporaries, they might nevertheless be brought to the understanding of subsequent generations "even unto the end of the world" (Mt. 28. 20) in all their depth of meaning. Indeed, although the word of the Gospel has been handed down to us in the twentieth century as it was originally composed by the divinely inspired heralds, we who live in quite different social, economic, political and cultural circumstances, in a world overflowing with an abundance of knowledge and technical expertise, that would have seemed fantastic even to our own fathers, can yet be kindled by the same flame that filled the hearts of the fishermen of Galilee or made the hearts of the two disciples at Emmaus burn within them (Lk. 24. 32). In the same way it can fill our minds with spirituality, reveal unto us the eternal Word, which for us as for all those who have gone before us since the age of the Gospels constitutes "the way, the truth, and the life" in this our life on earth (Jn. 14. 4-6). The Holy Spirit, giving us an understanding of the "signs of times" breaks the seals of the mystery and we then sense a still greater need to feel at one with the Word, an ever greater urge to see the Word in the centre and heart of our life, as the Word of Love, the focal point of our faith and hope. To feel at one with the Word means salvation, but to sense the Word at the heart of our being brings us nearer to salvation through our works in the world; in this way the Commandments calling upon us to love God and our neighbour are united in an indivisible whole. The New Testament truly lights us on our path to salvation for it reveals unto us the word and works of Christ our Lord, uttered and accomplished in eternity for the contemporaries of Christ, for us and for our descendants unto the end of this life on earth and the culmination of all things in the Kingdom of God that comes after.

### The Gospels and Preaching

Thus we see that the word of the Gospels is relevant at all times and all places because of the working of

the Holy Spirit. Yet one is apt to ask whether preaching, that essential link between the Gospels and God's believers, always fulfils its purpose—to be the voice of the Divine Spirit. Of course on the one hand there are sent down the gifts of grace, the charisma of the art of preaching and that of teaching imparted through the minds and words of the preacher by the agency of the Holy Spirit Who fortifies us on our Christian path. We have records of the charismata and ministries of the first centuries after our Lord and we believe that the Holy Spirit from those days of old to the present time continues to bestow gifts of divine grace and strengthen us for our service of the Lord. The art of preaching is one of the charismata and if it is inspired by the Holy Spirit, it truly serves to expound the Scriptures at the appropriate times and places. On the other hand we are aware of man's freedom, this, as we maintain, inestimable gift of being the children of God—freedom which is sometimes used in ways which do not accord with the ways of the Lord or indeed are in conflict with the latter. St. Paul as he upbraids those who speak with tongues (1 Cor. 14) calls upon us not merely to draw attention to different approaches and points of view that are incompatible and sometimes only comprehensible to their authors but to strive to excel to the edifying of the church. The gift of prophesying can clearly only be understood within the Church, where the freedom of the preacher is directed towards edification and where preaching itself cannot go beyond the limits of that which can be understood and apprehended by the Church. While affirming the charismatic nature of preaching we must not turn our back on humility, for human words even if inspired and uttered within the Church are too weak in themselves to mirror that which is sent down from above. The preacher as he tries, according to the measure of the talents bestowed upon him, to represent the word of the Gospels must be mindful of humility and likewise those who hear him; they must pray unto the Word of Life, the Saviour of the world and our Lord Jesus Christ to enlighten them.

ugh the Holy Spirit and bestow upon them the true gifts of His divine grace ever mindful of the passage in Scriptures where it is written: "they seeing see not; and hearing hear not, neither do they understand... But blessed are your eyes, for see: and your ears, for they hear" (Mt. 13. 13 and 16).

### The Holy Scriptures and the Church

In the Russian Orthodox Church believes that the Scriptures are expounded by the Church and by the Church. This is not the moment to go into the subject of Orthodox ecclesiology. Moreover, it would seem that St. Paul's teaching on the Church is wholly acceptable to all Christians, and likewise his teaching concerning the Body of Christ, which in the Orthodox Church take as basis for our conception of the Church as foundation of salvation, at the same time visible and invisible; visible and tangible in the uninterrupted and organized society of believers headed by the bishops and visible in its Head, the Lord Jesus Christ, in the Holy Spirit, in the communion of saints who departed this life enter the Kingdom of eternal glory. It would also seem that the concept of the Church as an assembly with Christ in Christ for the Kingdom of heaven (cf. Mt. 12. 28; Mt. 6. 19-20; 56. 8 etc.) is acceptable for all Christians, the concept of a communion even with each other and in the Holy Spirit, harmony in faith, hope and love. When believers assemble in community concord and conciliation in order to come together with Christ "for better" (1 Cor. 11. 17) then indeed understanding of the Scriptures is vouchsafed to us (cf. Jn. 5. 39) for it is written: "For where two or three are gathered together in my name, there in the midst of them" (Mt. 18. 20).

### The Liturgy

The majority of church assemblies vouchsafed by Christ the Pastor Pastor are liturgical assemblies: "Lord's Suppers," i. e., assemblies to celebrate the sacrament of the Eucharist and also assemblies to consider and resolve the affairs of the Church (cf. Acts 1. 16;

esp. 15. 6), in other words Church Councils which also involve eucharistic communion. Liturgical assemblies arranged in accordance with the behests of our Lord in order to celebrate the supreme Christian sacrament—communion in the Body and Blood of the Lord God and our Saviour Jesus Christ, (as we shall remember later in connection with the Councils) bear within themselves criteria for an understanding and interpretation of the Holy Scriptures. In them are manifested the gifts of the spirit; here the preaching of the Gospel is directly illumined by the invisible presence of the Lord, inspired by the Holy Spirit and given added force by the prayers of the faithful and through the mediation of the praying assembly it enters into direct contact with the diversity of this world. These criteria are thus established in the meeting of the divine and human, like the dual nature of the Word Incarnate, which finds expression in liturgical communion: The Body and Blood of our Lord entering the mouths of the faithful and being physically and spiritually assimilated by them, do indeed graft them to the vine of everlasting life enabling them to partake of the ineffable Divine Being, deifying and nourishing them. The liturgy is a communal act, an act of communion between the divine and the human and it is better suited than all else to safeguard the preaching of the Gospels from individualistic interpretations and representations. The preacher and those who hear him cannot, during the liturgy, if they are real and not merely nominal participants, set themselves apart from the present Lord and from communion in the Holy Spirit with the brotherhood of those gathered together in the Lord's name. This, to us, is what is meant by preaching in the Church and through the Church. The content of the prayers, for example in the Orthodox liturgy of St. John Chrysostom can be cited in confirmation of these ideas concerning the significance of the liturgy in connection with interpretation of the Holy Scriptures, with preaching and also with embassy unto the old world, i. e., with the apostolic work.

In the prayer of the third antiphon of this liturgy we find the words:

"O Thou who hast given us grace with one accord to make our common supplications unto thee, and hast promised that when two or three are gathered together in thy name thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting."\*

So here we have the community and concord of the faithful! Here we have the sought-after recognition of the truth in the circumstances of our life on earth and the longed-for eternal life. The content of this short prayer epitomizes the essential approach to an understanding of the Scriptures. In the introit the angels are invited to take part in the liturgy. We find the words: "Grant that the Holy angels may enter with our entrance to minister with us, and to glorify thy goodness"; that testify to the link between the celestial and terrestrial in the Church of Christ. In the prayer before the Lesson, we find the words (that are particularly significant in view of what was said above): "O Master, lover of mankind, kindle within our hearts the clear light of thy divine knowledge, and open the eyes of our understanding that we may understand the preaching of thy gospel: graft in us also the fear of thy blessed commandments, that, having trodden under foot all fleshly lusts, and thinking and doing always such things as please thee, we may, continue in a spiritual manner of life." In the second Prayer of the Faithful reference is again made to the "spiritual understanding" and an "increase of life and of faith". In the Offertory the Church, together with its priest prays that "the good Spirit of thy grace may rest upon us" in those celebrating the sacrament and "upon these gifts set forth." After the Eucharistic Canon and the Prayer for the Departed there follow the concluding words: "And grant that we may with one mind one mouth glorify and sing the majesty of thy most honourable name, of the Father, and

of the Son, and of the Holy Ghost now and for ever and world without end". Thus the whole Church in heaven and on earth, all those assembled in the house of God, both priests and laymen, with one mouth and one mind ask the Lord's permission to appear "with boldness, and unrebuked, to dare call upon thee."

"Our Father, which art in heaven" in the words of the Lord's Prayer their minds filled not only with thoughts of themselves but of all that is beyond the walls of the church, of the whole world, for that which now lies upon the altar is the true Body and true Blood of Christ that is being sacrificed for the whole world in memory of the unique event among those described in the Gospels, the Sacrifice on the Cross made by our Lord, the Saviour of the world. In the priest's prayer which follows the prayer in which all the faithful join—the Lord's Prayer—we find the words: "Do thou therefore, O Master, make smooth the way which lieth before us unto us all for our good, according as each one hath need: sail with the voyagers, fare with the wayfarers, heal the sick, O physician of our souls and bodies." Thus the liturgy, which represents the "common celebration" of all gathered together in the given church is designed to spread abroad, beyond the confines of the particular house of God where the service is in progress, beyond the confines of the Church the spiritual gifts received from on high. At the end of the liturgy there are a number of prayers which affirm this idea of being sent forth from the liturgical altar out into the whole world. They contain the words: "Direct our way, stablish us all in the fear of thee, preserve our life and uphold our goings... preserve thou us in thy holiness, that we may learn of thy righteousness all the day long... bless thine inheritance: preserve the fulness of thy Church: sanctify them that love the beauty of thy house: do thou by thy divine power exalt them unto glory, and forsake us not, who put our trust in thee. Give peace to thy world... fill our hearts full of joy and gladness..." Ideas of this kind found in the prayers of the liturgy of St. John Chrysostom are undoubtedly

\* The texts of the prayers are taken from **The Orthodox Liturgy** published by the Fellowship of SS. Alban and Sergius, 1968.

ressed more profoundly and with more detail in the full text, in the prayers found in other liturgies of the Russian Orthodox Church: those of Basil the Great, St. Gregory, Pope of Rome, and St. James the Apostle. From this concept of the Eucharistic sacrifice we draw the following conclusions: the Eucharistic sacrifice enacted at the liturgy makes us mindful not merely of the salvation of those gathered together in God's house, but also firstly that Jesus will "gather together in one the children of God who were scattered abroad" (Jn. 11.52), and secondly that we should pursue the ideal of Christian witness in the world, following Christ's example, so as to fulfil the supreme commandment of the Gospels that exhorts us to love our neighbour. In this way the liturgy inspires us in practice to promote the ecumenical movement and to work to supply the needs of the world we are in.

### **The Aim of the Ecumenical Movement: a Common Liturgy**

It would seem to us insufficient to proclaim our Saviour as Prince of Grace and History, and on the basis of this postulate develop theories that might evolve as the central focus of specifically Christian ideologies. This would give service of our fellowmen would tend to involve the risk of becoming worldly and therefore of a contrasting the Christian ideology, and an essentially Christianized secular ideology, with other ideologies. It is our profound conviction that our Lord Jesus Christ constitutes above all the Centre of our individual lives, i. e. the life of each Christian, and the life of the Church and the society of the faithful. This would lead us to stress not the external opinion of Christ, although this is part of Divine Providence but rather the way in which Christ fills our hearts within us. We in the ecumenical movement do not wish to erect ideologies, but wish to demonstrate what Christ's life means for us, how it illuminates all life and how it leads all Churches and all Christians to unity. Our Western brothers in the ecumenical movement appear to have lost con-

fidence in the external descriptions and verbal formulae that have divided the Church in the past and which to this day obstruct its unity. However after disregarding this side that they see as inessential, they have found similar "external" expressions in their new attempts to restore lost unity. We are not inclined to regard what divided us in the past and still divides us today as something purely "external," just as we do not regard recent "external" experiments as a panacea for the restoration of internal unity. In the ecumenical dialogue we are anxious to search out elements of essential significance that we have in common, linking us together in connection with the very essence of our faith and our life in Jesus Christ. All this applies to liturgical matters as well. Partaking of the divine sacraments should not be "intercommunion" in the superficial sense but should signify a true entry into the community, concord and conciliation of Christ's Church.

However inspiring and comforting liturgies of the separate Churches and Christian societies might be, despite their joyful communion with God, they contain a latent note of regret at the disunity of the Christian Church. We are convinced that this regret cannot be alleviated or removed by formal "intercommunion" for then we would lose the sense of spiritual urgency that leads us to strive after the goal that one day we might with "one mind and one mouth" glorify and sing praises unto the magnificent name of the Lord. The Lord's Chalice that is drunk from in disunity, and the Lord's Body that is partaken of from several tables remind us of the need to put our unanimity to the test and only after attaining it worthily to eat and drink, discerning the Lord's body (cf. 1 Cor. 11). We, Orthodox believers, in truth thirst after communion in the Body and Blood of our Lord with all men who worthily and righteously confess His Holy Name and we search our hearts and those of our brothers in the ecumenical movement praying unto God Almighty that he might bring us to like-mindedness and from thence to a common table at the liturgy of the One, Holy, Catholic and Apostolic Church.

## **The Service of the Lord According to the Gospels Throughout the World**

"Go ye into all the world, and preach the gospel to every creature" (Mk. 16. 15) is the embassy to which we are called in the liturgy. From this passage in the Gospel it is clear that preaching the word of life is connected with the concepts "world" and "every creature." This of course implies first and foremost men who represent the pinnacle of creation, but it also means the world inhabited by man and animate and inanimate creations linked together with man by ties of kinship and interaction (Rom. 8. 19-23). This mission unto the whole world is an essential aspect of the commandments contained in the Gospels concerning our love of God and our neighbour (Mk. 12. 30-31) and the striving after perfection (Mt. 5. 48). To this may be added the universal biblical commandment concerning man's dominion over the earth (Gen. 1. 28). God, the Creator and Ordainer of the world created it in His Love, not in any static form but so that it might attain after ever greater perfection, an aspiration for which God provided endless scope, for the perfection of our Father in Heaven, as it is written in the Gospel according to St. Matthew, is for ever beyond conception. We are able to observe the dynamic evolution of the world in history and God's Word enables us to envisage its subsequent development; and this movement we can only conceive of as movement, forward, ever higher and towards the specific goal ordained by our Creator. God's Providence precisely in the world makes us aware of the "signs of the times" which we should use as a guide in our choices of paths of action, in order to contain a correct understanding of the Holy Scriptures and to conduct ourselves worthily in the spirit of the Gospel; in approving "things that are excellent" (Phil. 1. 10), particularly so that our "love may abound yet more and more in knowledge and in all judgement" (v. 9) we confirm our loyal devotion to Christ's Gospel. We become aware for instance of the need to preserve integrity, dignity and promote the further all-round development of man in step with the process

of socialization and sense that "the signs of the times" imply that historic present and future should constitute a humanizing process of a fruitful blending together of the social and personal. We are confronted with signs of the realistic nature of this commendable striving forward in the advance of socialist civilization, the normal progress of which is impeded if the threat of war with modern weapons of unthinkable destructive potential looms up over mankind. In the light of this it can be truly said that our age demands that the world be established on a foundation of peace and security, that the present arms race cease and likewise the confrontation of hostile blocs and the accumulation and continued invention of destructive weapons and military technology, that the world put an end to imperialism, colonialism, racial and social oppression. It is heartening to note that the life in our socialist countries is characterized by a genuine spirit of love for our fellowmen and love of peace. It is clear that for the future progress of mankind we must cooperate in order to solve global problems of science, technology, economics etc. We highly approve of cooperation between countries with different socio-political structures that is now being promoted in the name of peace, to provide improved technical equipment required for development and to ensure man's health and the protection of the natural world and its resources. Such is the concrete path forward, in which we cannot fail to see Divine Providence directing our steps for Christian activity in the name of the Gospels. When studied in connection with the real problems of our modern world the Gospel provides not merely an edifying and moral message but a message for our life activity. Believers who enter God's House to partake in the liturgy bear with them needs that stem from life itself, their concerns both large and small, in order together with the grace they receive through the liturgy to receive spiritual strength to resolve concrete problems of their everyday lives. "All the world" enters the House of God together with the faithful and within its walls hearkens to the mes-

e of love and perfection not only the words of this message but also the power of the Spirit. A vital interchange takes place in the course of which the words of the Gospel are filled with specific content and assume the nature of an inspiring and fortifying principle to guide us along the paths of our earthly existence. In this we see the fulfilment of the commandment for us to go out into "all the world" and preach the Gospel "to every creature."

The Russian Orthodox Church is constantly directing her efforts towards peace-making. We, children of this Church, support the Government of the Soviet Union in its concern and efforts to consolidate peace and peaceful coexistence and cooperation between all peoples. We, children of the Church, with means at our disposal endeavour to promote peace on earth, working earnestly to this end in the name of love for God and our neighbour. We strive after a manifestation of inner aspiration towards a united Church in the ecumenical movement, and are also working to promote the cause of peace not merely in word, but in our actual day-to-day living, in our deeper convictions, in our interpretation of God's Truth permeating the world and drawing it nearer to eternal life and salvation. We, men of the Church, take an active part in the life of the Soviet State which is fruitfully endeavouring not only to affirm the cause of peace but also concerned to secure a brighter, more just and serene future for mankind as a whole and for each individual member of the human family. We support our Soviet State in its efforts to secure a better environment for man, to protect nature and its resources so as to provide a full and optimum conditions for progress in this world of ours. We see such support as an expression of our patriotic duty. Obedience unto the guiding finger of Divine Providence calls upon us to choose the path of man's welfare, justice for mankind and progress in the name of true liberty compels us to this end. The next undertaking connected with the cause of peace which could well, in our opinion, open up new prospects of far-reaching

significance is the convocation of the European conference for peace and security and the Russian Orthodox Church is going out of her way to promote the success of this important step. Justification and strength for their activities towards this end the members of our Church glean from the Holy Scriptures, in their unceasing traditions of Church teaching and in the liturgy.

As mentioned earlier the liturgy calls upon us to seek after Christian unity beyond the confines of Orthodoxy. We are happy to see manifestations of such community in our relations with Christians in Czechoslovakia. Our joint activity within the Conference of European Churches, the Christian Peace Conference and the World Council of Churches side by side with representatives of the Czechoslovak Churches is a source of profound satisfaction and joy. We recall that at the time of the inauguration of the Christian Peace Conference in 1958 our Slovak and Czech brothers were among its initiators and of their number our dear brother Dr. Jan Michalko, now General Bishop of the Evangelical-Lutheran Church of Slovakia and in the recent past Dean of her Theology Faculty. We shall always be earnest members of the Christian peace movement, and thus, be cooperating with our Czechoslovak brothers in this noble cause, which they uphold and have upheld ever since the beginning of the consolidation of Christian forces in defence of peace between peoples.

With these two examples we demonstrate the practical involvement of our Churches whose members are present here in Bratislava, in the peace movement which in truth now constitutes an essential part of our obedience to the mission laid upon us by the Gospel, which facilitates our mutual understanding within the ecumenical movement, although this does not replace our endeavour to attain unanimity in the bosom of the One, Holy, Catholic and Apostolic Church, testifies to our devotion and love of God by means of our devoted love shown to our brothers on this earth.

This is how we regard this unseverable link between the Gospel, the

liturgy and the world, to which we Christians should bear witness through our lives, our service and our love.

Most honoured assembly,

Now I pass to that part of my address that is concerned with the academic title conferred on me today by the Orthodox Theological Faculty. I should like to take this occasion to lay before you certain thoughts on the Orthodox priesthood.

I should like to begin with an excursus into the background of the New Testament priesthood.

According to the teaching of the Holy Fathers worship began while man still dwelt in Paradise, when the first mortals, Adam and Eve, created pure and innocent, were in constant communion with God the Creator and conversed with Him (Gen. 1. 28-29; 2. 16-17). Their worship proceeded at that time without any intermediaries and required no religious ritual.

Only after the Fall of our forefathers and the loss of this direct communion with God did sacrifices become an essential part of worship and the rites connected therewith. Adam's next of kin—the Old Testament patriarchs, Noah, Abraham, Isaac and Jacob—were the performers of sacrifices.

It was Moses whom the Lord first commanded to build a tabernacle for purposes of worship and to found an order of the priesthood from the tribe of Levi. In the Old Testament only the sons of this tribe had the right to be priests and mediate between God and men. The Lord Himself chose Moses' brother Aaron as the first priest and made his sons Nadab, Abihu, Eleazar and Ithamar as priests. This new elevated office required a special rite of consecration for the candidates for the priesthood. At the door of the tabernacle, before the people, Moses offered up "consecrations for a sweet savour ... unto the Lord" (Lev. 8. 28). For this rite Moses sacrificed a ram then smeared with its blood the tip of Aaron's and his sons' right ears, the thumbs of their right hands and the great toes of their right feet (Lev. 8. 23-24). The sacrificial blood which Moses put upon them was a sign that the former man was dead, for a man

with sinful fleshly habits cannot stand before God in prayer. The ear of the priest that had been anointed with sacrificial blood was rendered dead as it were, deaf to the sounds of sin and temptation; it was consecrated so that it might hearken to the voice of God. The sacrifice of consecration was also applied to the right hand of the priest so that he should touch holy objects with unsmeared hands and throughout his life go about God's holy work. The sprinkling of the priests' large toes on their right feet reminded them of the need to walk in the paths of the Lord that are straight paths of peace (Prov. 3. 17), instead of their own paths of sin and ruin.

After ritual washing the priests were to be girt with apparel appropriate to their station, "for glory and for beauty" (Exod. 28. 40). Then Moses sprinkled anointing oil upon the garments of Aaron and his sons, after which the priests were to spend seven days and seven nights at the door of the tabernacle keeping "the charge of the Lord" (Lev. 8. 30-35).

All these passages testify to the priests' complete consecration to the work of the Lord, stress the lofty moral stature of the priest's office. Contemplating the priests' proximity to God David the Psalmist exclaimed: "Blessed are they that dwell in thy house: they will be still praising thee. For a day in thy courts is better than a thousand" (Pss. 84. 4, 10). Apart from their principal functions connected with the conducting of religious rites the priests of the Old Testament concerned themselves with ensuring correct observance of moral precepts. The Prophet Malachi made the following observation: "For the priest's lip should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2. 7).

However the priests of the Old Testament did not prove worthy of their calling. According to the Prophet Nehemiah, many of them through their sinful conduct "defiled the priesthood and the covenant of the priesthood and the Levites" (Neh. 13. 29). "Yea, in my house have I found their wickedness, saith the Lord" (Jer. 23. 11). The

and gave voice to His righteous judge-  
ment through His prophets: "The wind  
will eat up all thy pastors" (Jer. 22.  
13). "I will require my flock at their  
heads, and cause them to cease from  
feeding the flock... I will feed my flock,  
I will cause them to lie down, saith  
the Lord God... And I will set up one  
shepherd over them" (Ezek. 34. 10-23).  
With Christ's coming into the world  
there followed a radical change in the  
priesthood (Heb. 7. 12). The Old Testa-  
ment sacrifices enacted by the priests  
could not heal men of the virulence of  
sins, but only reminded man of his  
guilt and the need to expiate them "For  
it is not possible that the blood of bulls  
and goats should take away sins" (Heb.  
10. 3-4). Only Christ the Saviour  
on Golgotha made the supreme sacrifice  
once and for all to redeem the sins of  
the world, thus bestowing upon the  
whole of mankind "eternal redemption"  
(Heb. 9. 12). This is why St. Paul  
refers to Christ as the Mediator of the  
New Testament, the High Priest of  
all things to come (Heb. 9. 11, 15)  
and "the high priest over the house of God"  
(Heb. 10. 21). Christ the High Priest  
indeed us: "I am the good shepherd"  
(John 10. 11-16).

The New Testament priesthood was  
established "upon better promises"  
(Heb. 8. 6); it was not linked with any  
specific hereditary principle or time,  
but Christ "because he continueth ever,  
an unchangeable priesthood"  
(Heb. 7. 24).

It was the disciples whom the  
Lord put in charge of the ministry.  
After spending "all night in prayer to  
the Lord" He chose twelve whom he also  
called apostles" (Lk. 6. 12-16). Christ  
sent them forth on a mission of salvation  
to preach the Kingdom of Heaven  
and to heal the sick (Mt. 10. 5-8), absolve  
sins i. e., administer the Sacrament of  
Confession (Mt. 18. 18), the Eucharist  
(Mt. 22. 19) and Baptism (Mt. 28. 19).

The consecration of the Apostles took  
place on the day of Pentecost when  
the Holy Spirit in the form of "cloven  
tongues like as of fire, ... sat upon  
them" (Acts 2. 2-4). The grace  
of the Holy Spirit made of them new  
men pure in spirit, divinely enlightened,  
spiritual and high-minded. Lacking any

elevated social status, material riches  
or any other advantages the Apostles  
nevertheless confronted all the peoples  
of the world of those times, bore witness  
to the supernatural gifts of the  
Holy Spirit. Wherever they went they  
proclaimed the Gospel of Christ, healed  
the sick, wrought miracles so that  
people marvelled saying: "The gods are  
come down to us in the likeness of  
men" (Acts 14. 11).

When they set up Christian Churches  
in various countries the Apostles were  
able to single out those men who might  
be their fellow labourers in the field  
of the Church and worthy recipients of  
the grace of the ministry. By means  
of the laying on of hands (1 Tim. 4. 14;  
Acts 6. 6 and elsewhere) the Apostles  
conveyed the grace of the priestly calling  
to their successors. In the Book  
of the Acts and the Apostles' Epistles  
it emerges clearly that from the very  
outset there were three offices in the  
New Testament priesthood of Christ's  
Church: bishops (1 Tim. 3. 2-3; Tit. 1.  
7-11), elders, that is priests (Acts 14.  
23; Tit. 1. 5; 1 Tim. 5. 17), and deacons  
(Acts 6. 3-6; 1 Tim. 3. 8-9).

In this connection I should like to  
turn your attention to one fact of es-  
sential importance concerning the mi-  
nistry. In the Epistles Christians are  
often referred to as saints (Eph. 1. 1;  
Phil. 1. 1 etc.), priests (Rev. 1. 6; 5. 10;  
20. 6) and the "holy priesthood." Turn-  
ing to a Christian audience St. Peter  
writes: "Ye also, as lively stones, are  
built up as a spiritual house, an holy  
priesthood, to offer up spiritual sacri-  
fices, acceptable to God... ye are a  
chosen generation, a royal priesthood,  
an holy nation" (1 Pet. 2. 5-9). Indeed  
in the atmosphere of Pentecost  
filled with extraordinary grace and holiness  
the Christians in that apostolic period  
received "diversities of gifts...  
administrations... and... operations"  
(1 Cor. 12. 4-6; 8. 9-28). In their  
thoughts they were standing constantly  
before the altar of the Most High  
and offering spiritual sacrifices to God:  
a pure heart, prayers, spiritual medita-  
tions, good will and an upright life  
worthy of the holy calling of Christians.  
To this extent they were priests not  
in sacramental but in moral sense.  
Particularly at the time of extremely

charismatic service the general "holy priesthood" found expression in the remarkable activity of the Christians' spiritual life. With time the charismatic service of God abated and Christians were no longer in a position to think of themselves as priests in this figurative sense of the word.

This meant that it was then essential to distinguish between the priesthood as a Christian moral ideal and the special Sacrament of Holy Orders ordained by God and illumined by His grace which represents as it were the mother of all the other sacraments. The Sacrament of Holy Orders is a primordial and immutable axiom of the Orthodox Church. From the day of Pentecost the grace of the Holy Spirit has been handed down by the Apostles and their successors in the Sacrament of Holy Orders. The Orthodox priest is a bearer of divine grace, who administers great sacraments and who is endowed with special dignity and qualities which set him apart from laymen. The hierarchical ministry in the Orthodox Church is founded on rights and authority ordained not by man, but by God.

There exists an organic unity of the priesthood and the Church. This is aptly defined by St. Ignatius Theophorus ("God-bearer"), Bishop of Antioch in his epistle to the Christians at Trallians: "Let all men respect the deacons, the bishop and the presbyters as the council of God and the college of Apostles" (*The Early Christian Fathers*, edited and translated by Henry Bettenson, OUP, 1969). By her spiritual nature the Church of Christ is divine and a mystical body, the Head of whom is Christ. Yet as an association of mortal believers the Church lives within the world, in time and space, possesses specific characteristics, doctrinal sources, canons, man-made buildings and an essential hierarchy.

The Church founded by Christ is holy and without blemish (Eph. 5. 27). From this follows that the moral stature of servants of the Church must also be most elevated. The words of Christ the High Priest: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mt. 5. 48) should be their guiding principle in life.

The Russian saint Tikhon Zadonsky wrote: "The very name of pastor testifies that the pastors are chosen by men and referred to with Christ's name as the most perfect among us who are thus called upon to feed Christ's flock (*Творения св. Тихона Задонского*, М. 1899, т. 3, с. 381). Through the mediation of angels of virtue the pastor is "raised aloft to the very top of the Holy Ladder where he becomes one with love and love is God" we are told by St. John Climacus (*Творения св. Иоанна Лествичника*. Троице-Сергиев Лавра, 1901, с. 273).

Upon the pastors in Christ's Church lies the apostolic seal and calling. Like the Apostles, who remained faithful followers of their Teacher, St. Gregory of Nazianzus tells us "all the priesthood has devoted everything to God, so that they might live for Christ. They are servants of God and repositories of His mysteries, the support and halo of the Faith, the precious pearls of the Church" (*Творения Св. Григория Богослова*, Part II Moscow 1889, p. 191).

The pastor attains heavenly heights in his service of God, which according to the teaching of St. John Chrysostom "is enacted on earth, but is celestial in its status, as is most just, for no man, nor angel nor archangel but the Comforter Himself instituted this hierarchy and made these men still clothed in flesh representatives of the angelic ministry" (*Творения Св. Иоанна Златоуста*, т. СПб., 1898, с. 424).

Priests are invested with great authority: as this same Father of the Church pointed out, they are "mediators between God and mankind bringing down upon us from heaven God's blessings and transmitting to Him our petitions reconciling with a wrathful God the whole creation and us who have rendered Him wrathful and saving us from His chastising hand" (op. cit. vol. 1, p. 417). The priest "prays for the whole universe and propitiates God in face of all men's sins, not only those of the living but also of the dead. He approaches God as if the whole world had been entrusted to him and he himself was the father of all petitioning and entreating for war-

ywhere to cease, for peace and pros-  
y, for speedy deliverance from all  
onal and social misfortunes weigh-  
down on each individual" (*Творе-  
св. Иоанна Златоуста*, т. 1, с. 471).  
as precisely to the priests that the  
l gave absolute celestial power so  
"whatsoever ye shall bind on  
n shall be bound in heaven: and  
tsoever ye shall loose on earth  
l be loosed in heaven" (Mt. 18.  
"What the priest performs on  
h, God accomplishes in heaven, the  
ion of the Servants is confirmed  
the bishop" (*Творения св. Иоанна  
златоуста*, т. 1, с. 426-427).  
priests possess the distinguishing  
t to call themselves spiritual  
ers, for "in their hands has been  
the mission to enact spiritual  
and rebirth through baptism,  
it is through them that we put on  
armour of Christ. ... Thus it is  
that we should honour them more  
our own fathers: from the latter  
es our physical birth while the  
er transmit to us our birth in God  
His merciful adoption" (*Творения  
Иоанна Златоуста*, т. 1, с. 427).  
See it is quite natural that the  
ful should, in the words of St.  
John Zadonsky, love and honour their  
tors as their own fathers, who  
ugh the words of the Living God  
nder them for eternal life" (*Тво-  
рения св. Тихона Задонского*, op. cit.,  
III, p. 390).

any spiritual qualities distinguish  
bearer of priestly grace. Firstly  
strives to live an irreproachable  
constantly to "stir up the gift of  
" (2 Tim. 1. 6) received at the  
ment of consecration, to preserve  
ity of the spirit and be a living  
ple of the Holy Spirit. St. John  
ysostom teaches that "the priest  
ld have a soul purer than the very  
of the sun so that the Holy Spirit  
ld never desert him and so that he  
ht be able to say that it is not he  
lives 'but Christ liveth in me'"  
(I. 2. 20) (Op. cit., vol. I, p. 468).  
the sun radiates light and warmth,  
the priest should unite within  
self holiness and love for all men,  
whose office is it that he holds?  
ist's! Of whom does he partake so  
in the sacrament—of Christ

Himself, of His Body and Blood! This  
is why the priest in the spiritual world,  
in the midst of his flock can be likened  
unto the Sun in the world of Nature,  
who provides light, enlivening warmth  
and spiritual succour for all. The  
spiritual fate of the sheep in his flock  
depends to a large extent on the moral  
purity of the priest. On this subject  
St. Gregory of Nazianzus has the  
following to say: "Just as an eye needs  
be pure for the body to move straight,  
for when it is not pure the body does  
not move straight, so the Church is  
linked with the primate of the Church,  
whatever kind of man he might be, and  
on whom depends whether the Church  
is exposed to danger or saved" (op.  
cit., part VI, pp.122-23). There exists  
a spiritual interdependence between the  
priest and his flock: if the light  
radiating from the priest becomes  
tarnished, so it dims within the flock,  
if the priest stands endowed with  
Christian virtues then the flock stands  
firm, if the priest is fervent in his  
prayers for the flock, this too is sensed  
by the flock. For the salvation of the  
flock the minister of the Church is  
called upon to provide an example of  
his own salvation, to save the flock  
through his own love, faith and purity,  
through his prayers and other  
evangelical virtues.

Sometimes personal spiritual perfec-  
tion of the pastor entails a great  
struggle. St. Gregory of Nazianzus  
reminds us that "Virtue is always  
beset by calamities, as a rose by  
thorns. Being mindful of this, you too  
should most hopefully make sure thy  
life is lived for Christ" (Op. cit., part  
V, p. 7).

Important qualities for the pastor  
to possess are prudence, self-control,  
restraint and spiritual courage so  
that the ship of the Church might fol-  
low a true course in any weather. In  
the words of St. John Chrysostom,  
"The ship of the Church is beset by  
constant storms; these storms come not  
only from without, but they also brew  
up from within and require of the  
priest great thoughtfulness and care  
in his work. All his work should be  
directed towards one end—the glory  
of God and the building up of the  
Church. Wielding the helm within the

harbour is as yet no precise proof of the helmsman's art, yet he who in the midst of the waves and during a storm is able to save his craft, he can truly be called an excellent helmsman" (Op. cit., vol. I, pp. 471-473).

It is most important that the pastor with his mind and heart should "search the scriptures" (Jn. 5. 39), and proclaim the Gospel truths to his flock. For the word of God is living and will abide for ever. It is the incorruptible seed in which lies the source of our spiritual regeneration (1 Pet. 1. 23). It is the word of God which makes of the pastor a theologian. Our teaching concerning God is the fruit not only of men's natural minds bound by the limitations of logical thoughts, but also from men's minds reborn in grace which consider divinely revealed truths on the basis of their experience of spiritual life, or of the incorporation of the truth into their way of life. When studying the Divine Word, we first of all are convinced of the power of Christ, submit to His will, find faith in Him, as the Son of God, as "the true Light, which lighteth every man that cometh into the world" (Jn. 1. 9); then through the light of precisely this approach we will attain to a knowledge of all the mysteries of the Church revealed by Divine Providence in the Lord's salvation of mankind. This path leads the pastor to a true Christian knowledge of God.

Divine services and the House of God also constitute a school of profound study of God, and there is no other path to true theology than that of communion with the Truth itself that is revealed to man according to the measure of purity in his heart and mind.

For a pastor theological education and broad erudition are both indispensable. The Christian Fathers teach that the priest must "build up with circumspection the structure of the truth expressed through our dogmas" (*Творения св. Григория Богослова*, op. cit., pt. I, p. 29) and also "be extremely experienced in many matters, have a wide knowledge of life, be versatile" (*Творения св. Иоанна Златоуста*, op. cit., vol. I, p. 472), in other

words be a man of wide education and culture.

By the nature of his office the pastor should be a sensitive connoisseur of the human soul, because "guiding men is a true art above all others and science above all other sciences" (*Творения св. Григория Богослова*, op. cit., pt. I, p. 20). On the pastor's shoulders lies the enormous responsibility for the soul of each believer, for his soul proceeds from God and by its spiritual nature is divine, able to attain heavenly excellence after which it aspires. A good pastor is "obliged to have a thorough knowledge of the souls of his flock and lead them according to the law of the priesthood" (*Творения св. Григория Богослова*, op. cit., pt. I, pp. 21 and 29). This is stressed by St. John Chrysostom in the following image: "the pastor needs must have many eyes, so as to observe the state of a man's soul from all sides" (op. cit., vol. I, p. 417).

The pastor always bears in mind his duty to show great concern for the preservation of pure Orthodox faith among the members of his flock. In the psalms it is written: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Pss. 33. 1). As the Old Testament Church, represented by the Jewish people, professed "correct praising of God" so in the New Testament there also exists indubitably "correct praising of God," namely, Orthodoxy (*Православие* — the Russian word for Orthodoxy means correct praising) in the One, Holy, Catholic and Apostolic Church. Throughout history the Holy Church has guarded this Orthodoxy like the apple of her eye.

It is heartening to note that the Orthodox heritage and the behests of the enlighteners of the Slavs—Sts. Cyril and Methodius Equal to the Apostles, have always been upheld most carefully by the Orthodox Church of Czechoslovakia. In this context there naturally come to mind the profound sermons of St. John Climacus, including these words from his epistle *To the Pastor*: "First and foremost bequeath to your sons our faith and holy doctrines, so as to guide not merely

sons but also your grandsons to Lord by the orthodox path" (op. p. 252).

edge of success in pastoral work in atmosphere of peace which the pastor fosters in his own soul and among the members of his flock. St. Seraphim of Sarov: "Foster a peaceful spirit and thousands will seek refuge on our side." The holy man himself took of Christ's place and imparted it to all those who came to him. All came to him at any time of year. Seraphim greeted with the words: "Joy!" or with the Easter kiss accompanied by the words: "Christ is Risen!"

In this ecumenical age of ours this brotherly, cordial relationship between Christian and another in the East-spirit acquires particular importance. It is only in a spirit of sincere love, mutual understanding and cord that it will be possible to achieve the evangelical ideal of a common creed for Christians of varying creeds and the Churches.

Another supreme responsibility that is invested in the ministers of His Church is the maintenance of peace on Earth. St. Gregory of Nazianzus who lived in the fourth century wrote in his day: "Most pleasant peace—the fruit of my labours and praise" (op. pt. II, p. 186). Works in the cause of peace have become still more a day-to-day necessity in the present age after the cataclysm of the Second World War. All peoples long for peace. For this reason it is the sacred duty of every priest in the Church and to his credit resolutely to oppose war and to work towards the cause of universal peace with all means at his disposal, turn to anxious men and women with words of reconciliation and call upon the peoples of the world to seek paths to peace and mutual understanding, and promote peace and security in Europe and the whole world.

Less sacred and natural is the pastor's love for his people and his Motherland. As a loyal son of his Church and Motherland each pastor should do all within his power to promote the glory and advancement of his Church and foster among his flock a

spirit of patriotism, selfless labour and honest observance of civil duty. An inspiring example of a pastor of this calibre is that great patriot of your country, Bishop Gorazd never to be forgotten.

Dear friends! I have imparted to you certain thoughts concerning the priesthood, the noble qualities of the Orthodox pastor and the nature of his service to the Holy Church, his homeland and his people.

Allow me to conclude with the words of St. Seraphim of Sarov who likens human life to a candle made of pure wax, lit before the image of God and placed high on the candle-holder so that all who enter might behold the light of Christ's faith and love and attain eternal salvation.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5. 16) now and for evermore.

Dear brothers and friends,

Now finally I should like to express my profound happiness at being given the chance to address this worthy assembly. This visit here has been a doubly happy occasion for me: it was pleasant to be here amongst you all and to sense our belonging to the Christian community—the pledge of our unity in Jesus Christ; I also enjoyed being amongst friends—Slav brothers—in Czechoslovakia and in a country with a socio-political structure akin to our own. I should like to take this opportunity to wish every blessing and success to the Christians of Czechoslovakia in their work to further the advancement and happiness of their socialist homeland.

Brothers and friends, please accept my heartfelt thanks for the high honour you have shown me and for the honorary degrees that I accept, in all humility, seeing as I do in them recognition not of my own personal merits in theological scholarship but a sign of the respect in which our Russian Orthodox Church is held.

May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost be with you all. Amen.

# Bishop Theophan the Recluse

## Brief Biography

Among the teachers and theologians of the Russian Orthodox Church of the 19th century, the hermit of Vysha occupies a particularly eminent position, and his name is well known to all who live the life of the Church.

Bishop Theophan, whose secular name was Georgiy Vasilyevich Govorov, was born into the family of a priest on January 10, 1815, in Chernavsk Village, Yelets District, Orel Province.

In 1823, the boy Georgiy entered the Livny Theological School. After six years he was sent to the Orel Theological Seminary with a group of the best pupils.

While a student he visited the Zadonsky Monastery where the relics of St. Tikhon Zadonsky repose which were not yet glorified then. Georgiy deeply venerated the memory of St. Tikhon Zadonsky, whose exploits he emulated in subsequent life.

After graduating from the seminary with distinction in 1837 Georgiy Vasilyevich Govorov entered the Kiev Theological Academy, the religious life of which received great impetus from the attention of His Eminence Filaret Amfiteatrov, Metropolitan of Kiev. During Govorov's first years at the academy, its rector was Bishop Innocentiy Borisov, the famous preacher, who later became Archbishop of Kherson.

Outstanding teachers such as these initiated the students into the highest truths of Christian faith and piety.

Govorov studied well. His teachers spoke of him as a talented and hard-working student who was making great progress in his studies. The future archpastor's favourite subjects were the theological disciplines, especially Holy Scripture and Church Oratory.

The inspectors of the academy constantly referred to him as one distinguished by his good conduct, conscientiousness and love of divine service. In the words of Professor Korsunsky, in his student years Bishop Theophan "shone with a gentle, warming and steady light that produced more long lasting and fruitful results than the brilliant flash of a meteor that soon fades away."<sup>1</sup>

While he was in his last year at the academy, Govorov decided to dedicate himself entirely to the service of the Holy Church, and asked the head of the academy to permit him to take holy orders. He wrote: "Filled with a constant zeal for theological questions and a life of seclusion,



and wishing to combine both in my future service to the Church, I vowed to dedicate my life to the monastic calling."<sup>2</sup>

With the permission of the highest ecclesiastical and academy heads on February 15, 1841, student Govorov was ordained a monk by the rector of the academy, Archimandrite Jeremiah, and given the name Theophan, which means "manifest by God."<sup>3</sup>

With other newly-ordained monks<sup>4</sup> Theophan went to visit the confessor of the Kiev-Pechory Lavra, schema-priest monk Parfeniy, renowned for his ascetic life and deep piety, to receive his blessing and advice for the new life in Christ. "Here you are, learned monks, full of rules you have acquired," the starets told them, "but remember that only one thing is needful, that is to pray and to pray constantly to God with your mind and heart. This is what you must strive for."<sup>5</sup> And according to their strength and grace the young monks tried to follow this counsel all their lives.

On April 6, 1841, in the great Cathedral of the Dormition in the Kiev-Pechory Lavra, the rector of the academy, Jeremiah, who was by then Bishop of Chigirin, Vicar of the Metropolitan of Kiev, ordained Theophan hierodeacon, and on July 1 priestmonk. "It is remarkable," writes one of the saint's biographers, "that such a great figure of the Church as Blessed Theophan should

de a monk and ordained in the first two  
of the clergy by such a truly pious man  
shop Jeremiah. Thus in spiritual life one  
lamp burning with divine light ignites  
new lamps and all in their turn shall be  
the luminary and light everyone in the  
e."<sup>6</sup>

ring taken holy orders, Father Theophan  
ated himself once and for all to the se-  
n he had yearned for in which to save his  
and converse with God in prayer, and by  
ing a priest he was destined to serve in  
church for the salvation of many.

estmonk Theophan continued his studies at  
cademy and as part of his course wrote an  
entitled "A Survey of the Old Testament  
on." After he passed his final examinations,  
ssay was sent by the academy council to  
oly Synod for consideration. Metropolitan  
t of Moscow, a permanent member of the  
l and a severe judge of theological writings,

the talents and industry of Father  
han and recognized the merit of his work.  
1841 Priestmonk Theophan was among the  
udents completing the academy with the  
e of magister, and embarked upon his  
ational work. In August 1841 he was ap-  
ed rector of the Theological School of the  
iphia Cathedral in Kiev.

rm and friendly relations bound the young  
to his former teachers and the monks of the  
, especially their Starets Parfeniy, whom  
ered as a father. Under the guidance of  
ev startsy and learned theologians Priest-  
Theophan studied the works of the Holy  
s. From that time, the practical and  
tical study of the literature of asceticism  
ed him all his life.

Father Theophan did not work long in the  
gical school in Kiev. New appointments  
followed. In 1842 he was transferred to  
minary in Novgorod as an inspector and  
r of psychology and logic, and at the be-  
g of 1844 he took up the post of Bachelor  
ical and Pastoral Divinity at the St.  
burg Theological Academy.

ognizing his great responsibility before  
or the education of the young men, the  
teacher subsequently expressed his view  
pedagogical activity in the following  
"The educator should pass through all  
ages of Christian perfection in order after-  
to be master of himself in his work and  
e of feeling the direction his pupils are  
and acting upon them with patience. Edu-  
should be the most honest, holy and  
of God's people. Of all holy works, edu-  
is the most holy."<sup>7</sup>

The future saint was deeply devoted to the  
cause of Christian education but did not have  
the opportunity to dedicate himself wholly to  
his academic and pedagogical activity, as he  
was obliged to take care of administrative and  
household matters in the school as well. In 1847  
he accepted with satisfaction his appointment to  
the Orthodox Mission in Jerusalem, headed by  
Archimandrite Porfiriy Uspensky, the famous  
Church archaeologist. The seven years he spent  
in the East were of great importance for  
Priestmonk Theophan. He visited ancient clois-  
ters, was tireless in collecting material from old  
manuscripts and studying the writings of the  
Holy Fathers, and acquainted himself with the  
ancient asceticism of the saints of Oriental  
cloisters and Holy Mount Athos.

A close spiritual bond grew up between the  
young ascetic and the startsy of Athos, who ex-  
erted a beneficial influence on his spiritual life  
and were later to publish his works.

In 1854 the Russian Mission in Jerusalem was  
recalled to Russia. In reward for his labours at  
the mission, Priestmonk Theophan was raised to  
the rank of archimandrite and appointed Bachelor  
of Canon Law at the St. Petersburg Theological  
Academy. Six months later he became Rector of  
the Olonents Theological Academy.

In 1856 Archimandrite Theophan was once  
again sent to the East, but this time as the  
Rector of the Embassy Church in Constantinople.  
While he was abroad Father Theophan studied  
Greek and collected many pearls of early Chris-  
tian, mainly ascetic, wisdom.

By an ukase of the Holy Synod dated June 13,  
1857, Archimandrite Theophan was appointed to  
the post of Rector of the St. Petersburg Theolog-  
ical Academy. Submitting to Divine Providence,  
for two years he headed this centre of spiritual  
enlightenment.

On May 29, 1859, Father Theophan was con-  
secrated bishop. During his nomination as Bishop  
of Tambov and Shatsk, after a solemn state-  
ment of faith Archimandrite Theophan gave an  
address in which, turning to the archpastors  
present, he told them of his secret desire to  
dedicate his life to ascetic seclusion.

This marked the beginning of Bishop Theo-  
phan's seven years of holy ministry in the sees of  
Tambov and then Vladimir. All of the archpastor's  
attention was concentrated on the care for souls,  
in order, primarily, to "devote the maximum la-  
bour to bring to salvation those committed to  
him by God."<sup>8</sup> Bishop Theophan proved to be a  
zealous preacher. At the conclusion of almost  
every service he spoke to the faithful straight  
from the heart and with profound conviction. He  
instructed the people both in the churches of the

eparchial city and "travelling around the towns and villages of his extensive, millionfold flock."<sup>9</sup> The fruits of his zealous preaching were the publication of his sermons addressed to the congregations of Tambov and Vladimir.

In 1866 Bishop Theophan considered that the time had come to realize his lifelong desire for seclusion. Tranquil monastery cells called him to fresh spiritual exploits. He applied to the Holy Synod for permission to retire with the right to reside in the Wilderness\* of Vysha in the eparchy of Tambov, and this was granted.

Bishop Theophan sought seclusion to devote himself unhindered to his spiritual and literary labours for the good of the Church. In the mind of the godly and wise starets of Vysha, the idea of seclusion was identified with that of unceasing prayer. "For what is seclusion from the world?" he writes. "It is when the mind, enclosing itself in the heart, stands in reverential awe before God, and has no desire to emerge again from the heart or to apply itself to anything else."<sup>10</sup>

During the first six years of his residence at the Wilderness of Vysha, Bishop Theopan attended all the Divine services with the monks and on Sundays and feast days he himself co-celebrated the Divine Liturgy with them. After Easter 1872, however, he cut himself off from all human contact. Thenceforth he received only his confessor, the head of the monastery, Hegu-

men Tikhon, and Father Yevlampiy, who looked after the cells. With all the others who thirsted for his spiritual guidance he communicated by writing. He himself wrote of his stay there to his spiritual children: "Only the Kingdom of Heaven can replace Vysha."<sup>11</sup>

In one of his cells, Bishop Theophan set up a small chapel to the Epiphany of our Lord and celebrated Divine Liturgy there on Sundays and feast days, and in the last eleven years of his life received Holy Communion daily.

Thus in prayer and Divine service, in subduing the flesh and achieving spiritual heights, the saint passed the greater part of his life in seclusion. He also found time for a research work in theology, its exposition and for writing a large number of letters to people who had turned to him for guidance and help. Letters flowed to the wise archpastor in his cell at Vysha from all ends of Russia. "All kinds of people, from high-ranking officials to the least of the common people, turned to him for advice in solving their personal problems, and sought in him consolation in grief and relief from their misfortunes."<sup>12</sup> The holy starets took a lively interest in the development of theology in the Russian Church and gave valuable advice to those seeking the path of Eternal Life, warning them against dangers and obstacles that they might encounter on the way. This is clearly illustrated in a letter he wrote to I. Andreyev, a student at the Moscow Theological Academy, in which he

\* A semi-eremitical community



Bishop Theophan's workshop

his opinion of a book by Professor Lebedev. You write that you have bought Lebedev's on the Holy Councils... as though you have upon a great rarity... This book, however, Orthodox and is based on principles worse those of Protestantism... You say that there brilliant thoughts on every page... All the thoughts in this book are soap bubbles. Its basic sense is incorrect and it is rubbish through and through. You might as well throw it away... Such success — great success — but in spirit of Orthodoxy. Otherwise it would be better for you not to enter the academy at all... Our own ruin and the detriment of the church."<sup>13</sup>

withdrawal from life gave the holy man Vysha the opportunity, in Professor A. Bronnikov's words, to become the profoundest of Christian psychologists.<sup>14</sup> His literary talents developed here especially strongly, and in the nearly eight years spent at Vysha he wrote the following theological works.

Слово ко спасению. Краткий очерк аскетики\*. «Домашняя беседа», 1868. СПб., 1868, 1869, М., 1886, 1894, 1899, 1908, 1915. Одесса, 1886, сель., 1962.

Слово потребно покаявшемуся и вступившему на путь спасения. «Домашняя беседа», М., 1882, 1889, 1895, 1912.

Душа и Ангел — не тело, а дух. «Домашняя беседа», 1869. М., 1891, 1902, 1913.

Слова к Владимирской пастве. Владимир, 1869.

Уроки из деяний и слова Господа и Бога и Спаса нашего Иисуса Христа. «Домашняя беседа», 1870. М., 1896, 1901.

Письма о духовной жизни. «Домашняя беседа», 1870. СПб., 1872. М., 1882, 1892, 1897, 1903.

Шестопсалмие. «Прибавление к Тамбовским епархиальным ведомостям», 1871, №№ 9, 10.

Мысли на каждый день года по церковным чтениям и слово Божие. «Домашняя беседа», 1871. М., 1881, 1890, 1897, 1904, СПб., 1900.

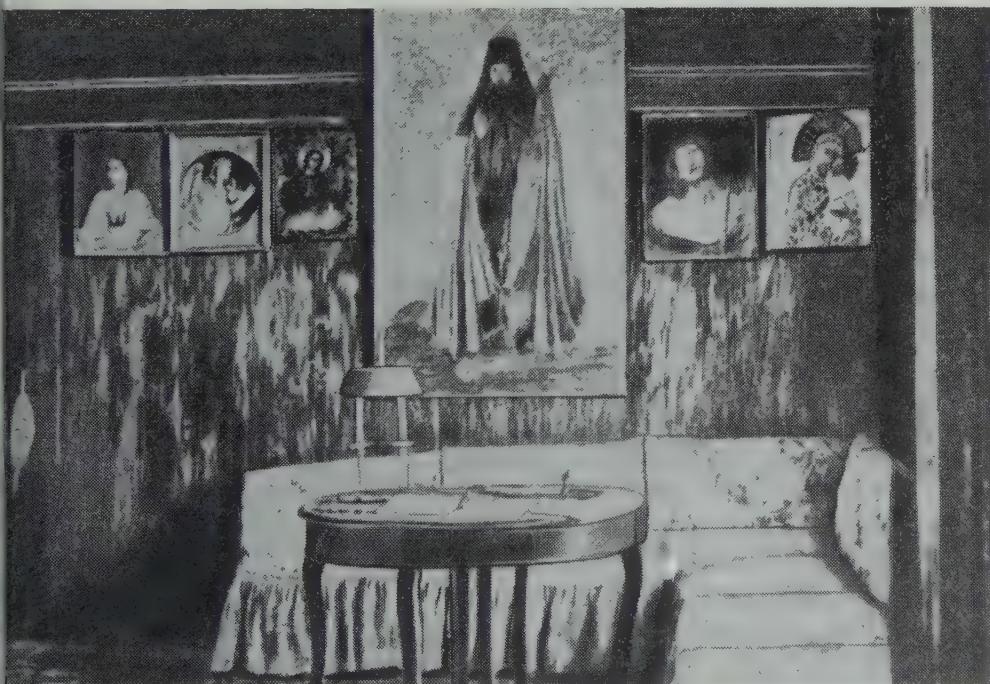
Толкования 2-го послания святого апостола Павла к Колониям. «Душеполезное чтение», 1873, чч. 1, 2. М., 1895.

Толкование послания святого апостола Павла к Галатам. «Душеполезное чтение», 1873, ч. 3; 1874, чч. 1, 2, 3. М., 1880, 1893.

Псалтиль, или богомысленные размышления святого отца нашего Ефрема Сирин. М., 1874, 1884, 1894, 1898, 1913.

Феолипта, митрополита Филадельфийского, слово, в котором выясняется сокровенное во-

\* Составлено из лекций, читанных студентам Петербургской духовной академии по нравственному богословию.



Bishop Theophan's cell

Христе делание. «Владимирские епархиальные ведомости», 1874, №№ 9, 10.

Толкование 1-го послания святого апостола Павла к Коринфянам. «Душеполезное чтение», 1875, чч. 2, 3; 1876, чч. 1, 2, 3. М., 1882, 1893. Сергиев Посад, 1915.

Слова преподобного Симеона Нового Богослова. «Душеполезное чтение», 1877, чч. 1, 2, 3; 1878, чч. 1, 2, 3; 1879, чч. 1, 2, 3; 1880, чч. 1, 2, 3; 1881, чч. 1, 2, 3. М., 1879, 1882. М., 1890, изд. 2-е, вып. 2. М., 1892, изд. 2, вып. 1.

Добротолюбие, т. 1. СПб., 1877. Тт. 2, 3, 4, 5. М., 1883, 1884, 1888, 1889, 1895, 1900, 1901, 1905, 1913.

Истолковательный 118 псалом. «Домашняя беседа», 1877, СПб., 1877. М., 1880, 1891.

Толкование 2-го послания святого апостола Павла к Коринфянам. «Душеполезное чтение», 1877, чч. 2, 3; 1878, чч. 1, 2. М., 1878, 1882, 1894.

Что есть духовная жизнь и как на нее настроиться. М., 1878. Одесса, 1886. М., 1891, 1898, 1904, 1912, 1914.

Святоотеческое наставление о молитве и трезвении. Тамбов, 1878. М., 1881, 1889.

Толкование послания святого апостола Павла к Римлянам, книги 1-я, 2-я. М., 1879, 1890. Сергиев Посад, 1910, 1913 (в сокращении).

Толкование послания святого апостола Павла к Ефесиям. М., 1879, 1882, 1893.

Толкование послания святого апостола Павла к Колоссаям и Филимону. «Душеполезное чтение», 1879, чч. 1, 2, 3 («К Колоссаям»); 1880, ч. I. («К Филимону»). М., 1880, 1892.

Толкование пастырских посланий святого апостола Павла. «Душеполезное чтение», 1880, ч. 3; 1881, чч. 1, 2, 3; 1882, чч. 1, 2, 3. М., 1882, 1894.

Письма к разным лицам о разных предметах веры и жизни. «Душеполезное чтение». 1880, чч. 1, 2; 1881, ч. 3; 1882, чч. 1, 2, 3. М., 1882, 1892.

Письма к одному лицу в С.-Петербурге по поводу появления там нового учителя веры. «Душеполезное чтение», 1880, ч. 2; 1881, ч. I. СПб., 1881.

Тридцать третий псалом. М., 1880, 1889, 1900, 1903.

Подвижническое слово старца Симеона Благоговейного. «Душеполезное чтение», 1881, ч. 3, М., 1889, 1892, 1907.

Толкование на псалмы 1, 2 и 51. М., 1881, 1897, 1900.

Толкование посланий святого апостола Павла к Филиппийцам и Солунянам первого и второго. М., 1883, 1895.

Преп. авва Исаия. 1883, 1895, 1905.

Святой Антоний Великий. М., 1883, 1895, 1905.

Евангельская история о Боге Сыне, в последовательном порядке изложенная словами святых евангелистов. М., 1885, 1899.

Невидимая брань блаженной памяти старца Никодима Святогорца. «Душеполезное чтение», 1885, ч. 3; 1886, ч. 2. М., 1886, 1892, 1894, 1904, 1912.

Каллист патриарх и его сподвижник Игнатий Ксанфопулы. Наставление для безмолвствующих. М., 1890, 1900.

Материкон, собрание наставлений аввы Исаяи всечестной инокине Феодоре. М., 1892, 1898, 1908.

Начертание христианского нравоучения. М., 1891, 1896.

Древние иноческие уставы преподобного Пахомия, святого Василия Великого, преподобных Иоанна Кассиана и Бенедикта. Москва, 1890.

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Of particular importance are his works on Christian ethics. In them Bishop Theophan the Recluse stands before us not only as a great thinker but also as a godly and wise ascetic who realized in his own life the teachings of the Holy Fathers themselves.

In 1890 for his outstanding theological work the Theological Academy of St. Petersburg honoured him with the Degree of Doctor of Theology.

As a scholar well-versed in so many subjects the archpastor was able to penetrate to the innermost recesses of the human soul. In his works he successfully combined profundity of psychological analysis and theological speculation with simplicity of exposition. The rich theological legacy that the holy recluse left behind him is impregnated with the thought of Christian salvation. This thought is worked out in all of Bishop Theophan's major works, which are unified by the idea of communion with God constituting the beginning, the middle and the end of the Christian moral life.

The teaching of Bishop Theophan is in many respects akin to that of the holy Starets Paisiy Velichkovsky. This is particularly conspicuous in his exposition of the themes on asceti-

, wise acts and prayer. In his writings bishop referred more than once to his reverence for Pāsiy's works.<sup>15</sup> St. Theophan was introduced to the ideas of the Schema-Archimandrite Pāsiy Velichkovsky by Bishop Jere- , his former spiritual mentor. Bishop Jere- himself began his illustrious life in the monastery at Svensk, where his starets was Aragd, whose spiritual mentor was in his Afanasiy, a pupil of Pāsiy Velichkovsky self.

Like other great Christian ascetics, he dedicated his life to the task of salvation and included it in faith, piety and hope for the spiritual joys promised and prepared for him by Who loved him. On January 6, 1894, at about four in the evening, on the patronal feast of his cell-chapel, the Epiphany of our Lord, Bishop Theophan peacefully passed into the arms of our Lord. No one was present when the saint departed. The only witness was God, to Whose service he had dedicated the whole of his life on earth. The funeral service of the holy recluse was performed on January 11 by Bishop Ieronim of Tambov, in the presence of large numbers of clergy and people.

In one of his numerous works, His Grace writes: "The dead continue to live on earth and in the memory of the living by their good works."<sup>16</sup> The good works of this godly and saintly archpastor are, above all, the writings he left behind him, which have been called "a guiding star for all theological scholars."<sup>17</sup> In the saint's works every Christian can find all that he needs for salvation. They are of particular importance for young monks.

We have in the person of St. Theophan, who dedicated his life to saving the souls of others, a universal Christian figure in all his quiet humility; a religious preacher heard by all, although in the latter part of his life not addressing his flock from his episcopal ambo; and a great luminary of Christ's teaching to all Orthodox people.<sup>18</sup>

#### NOTES

1. Проф. Иван Корсунский. Преосвященный епископ Феофан, бывший Владимирский и Нарвский. М., 1895, с. 11.

2. П. Рыбинский. Памяти Преосвященного Феофана, епископа Владимирского и Суз-  
дальского. «Труды Киевской духовной академии», 1894, т. I, март, с. 422.

3. Archimandrite Innocentiy's successor as rector of the academy was distinguished for his strict asceticism. He died in retirement at Nizhni Novgorod in 1884 in the dignity of archbishop.

4. St. Theophan was ordained at the same time as Makariy Bulgakov, subsequently Metropolitan of Moscow, and Mikhail Monastyryev.

5. Прот. М. И. Хитров. Преосвященный Феофан, затворник Вышенский. М., 1905, с. 9.

6. А. Кондратов. По святым обителям и богоспасаемым градам. «Душеполезное чтение». М., 1895, ч. 3, декабрь, с. 571.

7. Епископ Феофан. Путь ко спасению. СПб., 1869, вып. 1, с. 72.

8. Свящ. Симеон Никольский, студент МДА. Речь, сказанная при погребении Преосвященного епископа Феофана. Сергиев Посад, 1895, с. 4—5.

9. Там же.

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12. Слово при погребении епископа Феофана, произнесенное ректором Тамбовской семинарии. В кн. прот. М. И. Хитрова, с. 207.

13. Письма епископа Феофана к И. Д. Андрееву, хранящиеся в архиве МДА.

14. «Странник», 1905, т. 2, ч. 2; с. 593.

15. Письмо иеромонаха Феофана (Говорова) к епископу Иеремии. «Чтения в Обществе любителей духовного просвещения», 1887, кн. 1, отдел 3-б, с. 31—32.

16. Архимандрит Клавдиан. Преосвященный Феофан, Вышенский затворник. «ЖМП», 1953, с. 54.

17. А. Кротков. Святитель Феофан Затворник. М., 1899, с. 9.

18. From the address, given by His Grace Bishop Nikandr of Narva, at a grand meeting of the "Society for the Propagation of Religious and Moral Enlightenment in the Faith of the Orthodox Church," in memory of Bishop Theophan. Supplements to the Church Gazette, February 1894, No. 8, p. 255.

Hieromonk GEORGIY TERTYSHNIKOV,  
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## Bishop Theophan the Recluse and Problems of Spiritual Life

When Bishop Theophan of Tambov retired into seclusion at the Monastery of Vysha where he spent about thirty years of his life, he took with him the whole of his library, his instruments for drawing and icon painting, turner's and joiner's lathes, a microscope and a telescope. Even in seclusion he retained his interest in questions that formed part of the general problems of theology.

His was a peculiar kind of seclusion. Although he ceased to have direct contact with his flock, Bishop Theophan worked intensively on theological questions, translations of the works of the Holy Fathers and on composing commentaries to Holy Scripture, and conducted an enormous correspondence. Part of this correspondence—*Letters on Christian Life*—has been published in eight volumes. One of his basic works is *The Nature of the Spiritual Life and How to Attune Oneself to It*. Here, as in other of his works, generalizations are drawn from the immense spiritual experience of the Orthodox ascetics and of ordinary believers, and this is what gives them their intransient significance.

The breadth and depth of Bishop Theophan's knowledge are startling and enable him to write of the spiritual life like a scientific researcher.

His main theme is the forms that the spiritual life takes in a man, the nature of their links, and the laws of their development.

He set himself the task of working out a new branch of psychology—religious psychology. In one of his letters (Vol. 7, p. 1190) he writes: "In my opinion such a psychology should have the following aims: to describe the makeup of man's nature—spirit, soul and body, (pneumatikos, psychikos, soma.—Ed.)—to enumerate systematically all the faculties and functions of each part, and then to describe the condition of the parts of this nature and their faculties: 1) in the natural state, 2) in a state of sin, 3) in a state of

grace. I have proposed a small experiment on such a psychology in my letters on Christian life, volume 3, letters 21-24."

Bishop Theophan's thoughts on religious psychology are very close to contemporary Orthodox consciousness. The elaboration of a systematic course of religious and, in particular, Orthodox Christian psychology is extremely valuable and important for Christians and especially for those preparing for the ministry.

In the West there have been several attempts at investigating Christian psychology but these works proceed from rationalist theology, and their authors, theologians and psychologists of Protestant persuasion, do not take into account the experience of Orthodox ascetic tradition.

Bishop Theophan, in summing up the life of the Orthodox ascetic tradition, starts from the basic position that Christianity is not only a system of moral rules, rites and the dogmatic positions of academic theology but above all the life of the human soul in God and with God—the source of strength of man's soul and spirit. Without spiritual life, without contact with the Spirit of Truth, Omnipresent and All-Permeating, norms of behaviour and theological teaching, rites and rules lose their meaning. For this reason the main subject of religious psychology is precisely the life of the human soul in God, the formation and development of this life at all stages of a man's spiritual rebirth.

The writings of Bishop Theophan, as one of the founders of religious psychology, require special and thorough research. We shall merely try to show how Bishop Theophan approaches certain problems of religious psychology and how he solves such problems as "the makeup of man's nature"; "what is man's spirit?", and whether, in his conception, there is any clear distinction between the concepts *soul* and *spirit*.

## What is man's spirit?

Bishop Theophan, the Recluse of ha, understands the nature of man a union of spirit, soul and body. is in the realm of Christian anthropology he is in full accord with St. Paul, an adherent of the trichotomic theory, who wrote in one of his Epistles: "And the very God of peace sanctify you wholly; and... your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5. 23). In one of his letters Bishop Theophan asks the question: "What is man's spirit?" and points to the various interpretations of the term *spirit*: "We often speak of the 'spirit of a writer', the 'spirit of a nation', meaning by this combination of basic distinguishing features—real but intangible and immeasurable, in some way ideal, ascertainable by the mind. Similarly with a man's spirit. But the spirit of a writer for example is manifest in his ideas, whereas a man's spirit is inherent in him as a living force, making its presence felt by living inner movements." For Bishop Theophan, a man's spirit is an actual living part of the natural organization of a man's "makeup" and is just a characteristic of those particular internal qualities which manifest themselves in his creative activity. This living part of a man's natural organization has its particular manifestations and its particular origin: "It is the force which God breathed into the body of man, completing his creation. The earth produced all manner of living things at God's command. Every mortal soul came from the earth. Man's soul was also created from the dust of the earth and, although in its lower part it is similar to that of the animals, in its higher part it is incomparably superior. And this superiority depends on its union with the spirit."

Developing this, Bishop Theophan proposes to distinguish between that part of the human soul which is common to animals, that which is peculiar to the spiritualized soul of man and which is common to the spirit.

In his idea of the material side to the ins of psychic life is not new in the

writings of the Fathers of the Church. Thus, the great ascetic, St. Macarius of Egypt, who was well known and often quoted by Bishop Theophan, wrote in the 4th century of the singular beauty of the human soul: "This wise and truly wondrous creation of God, filled with manifold beauty"; "the soul is a highly refined entity. A creation of a special sort" (Oration 1, par. 7).

This same idea of the material origin of the soul is also to be found in the writings of the Orthodox ascetic of the 19th century, St. Seraphim of Sarov. Bishop Theophan was influenced in his teaching by contemporary physiological research. St. Seraphim lived earlier and, significantly, had no contact with natural sciences. In a discussion on the goal of Christian life, St. Seraphim of Sarov says the following about the story of man's creation: "God breathed the breath of life into Adam. People think that this refers to the human soul being put into an inanimate body. This is incorrect. God created not only Adam's flesh from the dust but also the human soul and spirit. But until that moment Adam was like the other animals" (Denisov. *The Life of St. Seraphim of Sarov*. Moscow, 1904, p. 342). In this way Bishop Theophan, while continuing and developing the idea of the material basis of the human soul, common both to men and animals, states with equal definiteness that man's spirit as his characteristic motive force distinguishes him from all the other creatures of the world: "One in whom the spirit moves is not unworthy of being a man."

Bishop Theophan sees the manifestation of the spirit in man in the search and hunger for God, in conscience, in the veneration and fear of God.

Let us consider these concepts.

### The search and hunger for God

This manifestation of spirit in man is expressed by a desire for universal welfare. Nothing created can satisfy our spirit. Come from God, it seeks God. It desires to partake of Him and, abiding in a living union with Him, in Him finds peace.

When it attains this it is at peace, but until it does it knows no peace: however much material things a man

acquires it is never enough!... He goes on seeking and finds, but having found he throws it aside, because he seeks neither the right thing nor in the right place.'

Does this not prove that there is a force within us which draws us from the world and the worldly to higher, heavenly things?

### Conscience

"Conscience is law-giver, upholder of the law, judge and retributor." Bishop Theophan sees its manifestation in all men and considers it a natural law, laid in the very nature of man, allowing even the heathen, who have no written law, "...do by nature the things contained in the law..." (Rom. 2, 14-15).

"There is no man without a conscience for it is something essential and it never dies," writes one of the ascetics, Blessed Abba Dorotheus. "It may only seem to us that we have no conscience: when we fail to hearken to our conscience—this instrument of Providence which enlightens the mind and points out what is good and what is evil—it begins to reveal things dimly, like a lamp shining behind a curtain, and consequently we fail to understand what our conscience tells us, just as a man may not recognize his own face in murky water."

Conscience determines the spiritual level of man, his worth. In this part of our natural psychic organization, man's first meeting with God takes place, sometimes without conscious awareness.

In proportion to his faithfulness to this quiet voice of the soul a man grows spiritually or, on the contrary, sinks, losing his humanity. The whole practice of church worship is aimed at helping a man to keep his conscience clear.

### Veneration

Veneration and the fear of God, being direct manifestations of God's Spirit, lift a man to the heights of spiritual life. The Church prays at every Divine service: "For this holy house, and for them that with faith, reverence, and godly fear enter therein." If we know what a man venerated, we know the most important thing about him—what governs his behaviour. If a man

has nothing which he puts higher than himself, if for him the main thing is his own well-being, his career or material interests, then such a man even non-religious consciousness is unworthy of human dignity: the spirituality in him is stifled by the material or the emotional.

And conversely when a man—an unbeliever or one who considers himself to be an atheist or one who doubts—rises to spiritual heights, he feels a sense of veneration.

This feeling has a salutary effect on society: a man truly serves only that which he puts higher than himself and whose worth is felt both by the heart and the mind.

### The fear of God

The opinion of Bishop Theophan as to the significance of this indication of man's spiritual life coincides with the views of many Christian ascetics—men of great spiritual experience.

To possess the fear of God one must feel veneration for God, the Creator and Universal Providence: "Fear is the expression of veneration natural to all—veneration for His majesty," said St. Maximus the Confessor. The fear of God is the beginning of wisdom. Christian ascetics often mention the fact that there are three stages of fear in a man's spiritual development: that of slave, hireling and son. The slave is one who obeys out of fear and knows only the God of the Old Testament, the Dread Judge and the Omnipotent, inaccessible to human vision. The hireling gives service in return for money, obeys God expecting a reward, in his consciousness he makes mercantile reckonings with God: "I will do this for Thee, and Thou give me that for it." This is how people standing at the boundary between the Old and the New Testaments, who have not yet accepted the revelation of God in Christ, understand relations with God.

The fear of the son is known only to people of the New Testament, those who do not act out of fear of punishment or expectation of reward, but out of love for the God of Truth, Justice, Beauty and Love, the God, Who is the Father of all men.

In the 7th century, Abba Dorotheus

w a distinction between the fear of  
ovice and the awe of those who have  
eved perfection. At a certain stage  
piritual development, even the state  
which man sees God as the Dread  
ge and fulfills His commandments,  
ing the consequences of breaking  
's law, is to be considered an  
levement.

he awe of the perfect, writes Abba  
otheus, is born of love, the fear of  
ving the Loving Father, of being  
off from Him, of losing contact  
Him. The enhancement of veneration  
and the fear of God is the begin-  
of the love of God. Having risen  
spiritual heights, St. Antony of  
pt said: "I no longer fear God be-  
se I love Him."

thus a man may feel veneration and  
of different intensity and if the  
en inner life of a man is opened to  
then we can judge of his spiritual  
vth by the degree of development in  
of veneration, fear and love of

is criterion can also be used ad-  
ageously for self-examination, for  
mining one's spiritual level and the  
ee of cognition of God the Father.  
mong ancient ascetics we also find  
very severe formulation: "One in  
n there is no veneration and fear  
od has either achieved perfect love  
dead in soul and conscience."

hen analyzing the stages and  
mics of the development of the fear  
od at different levels of man's spir-  
growth, it is essential to remember  
the fear of God both of the novice  
of the perfect is a characteristic  
of the psychology and spiritual  
ience of the Christian.

is fear, fundamentally different  
the usual human sense of fear,  
not destroy the human soul but  
s it; it does not immobilize a man  
lead him to passivity or despair,  
stimulates growth and advancement;  
son's fear is free of any element  
or bidity therefore it is character-  
by joy, spiritual uplift and inner  
ment.

are constantly reminded of the  
of God. Even during the highest  
most solemn moments of the Ortho-  
Divine service, when the officiating  
s and the congregation mystically

take the form of cherubim and glorify  
with the Thrice-holy hymn the Life-  
Giving Trinity, and prepare to meet the  
King of Glory and the Almighty God,  
the deacon chants: "Let us stand aright,  
let us stand with fear, let us give heed  
to present the holy offering in peace."

On Holy Saturday at this point in  
the service the choir sings: "Let all  
mortal flesh hold its peace, and stand  
with fear and trembling, and meditate  
nothing earthly within itself." And,  
approaching the Altar of Glory, the  
priest professes: "No one who is in  
bondage unto carnal desires and sensu-  
al pleasures is worthy to approach, or  
to come near, or to serve Thee, O King  
of Glory: for to serve Thee is a great  
and terrible thing even to the Heavenly  
Powers."

Thus in the living experience of the  
individual soul and of the whole Church,  
during Divine service a man obtains a  
son's love, which trembles before the  
Throne of the Almighty God, and fears  
to grieve the beloved Father by any  
unworthiness or perversion of the soul.

Such, according to the conception of  
Bishop Theophan, are the manifestations  
of the spirit in man.

### "Is your soul spiritualized?"

Analyzing the three parts of man's  
nature, Bishop Theophan describes not  
only the spirit but also the soul and  
body. His description of the body shows  
a knowledge of anatomy and physiology  
and his description of the psychical  
life—a sound knowledge of psychology.  
In particular, he sees in the psychical  
life manifestations of the mind, feeling  
and will, or to use his terminology, "the  
thinking part, the active part and the  
feeling part."

In his descriptions there are many  
fine psychological observations, a sum-  
ming-up of the experience of the as-  
cetics. However, our main interest is  
in the fundamental question of the in-  
terrelation and interaction of the three  
basic component parts of man—spirit,  
soul and body, and above all of the  
soul and spirit; those changes which  
occur in the natural organization of  
the soul after its union with the spirit.

Bishop Theophan states that as a re-  
sult of union with the spirit the soul

rises a step higher and becomes a spiritualized soul.

This is how he sets out this section of Christian teaching on man (Christian anthropology and psychology): "Man's whole soul, united with the spirit, which is from God, has been transformed, and from being animal has become human, with those forces and aspirations mentioned earlier (that is, hunger for God, conscience, veneration and fear of God). But this is not all. Thanks to its union with the spirit the soul discovers higher aspirations within itself and rises as it were a step higher, becoming a spiritualized soul."

"This spiritualization of the soul is visible in all aspects of its life—*thinking, acting and feeling*; here are manifest higher aspirations born as a result of the union with the spirit:

1. *In the thinking part* the activity of the spirit gives birth to the 'aspiration for the ideal': the dissatisfaction with conclusions drawn only from experience and observation, and the yearning to define the meaning of all observable things and phenomena in the overall totality of creation."

"All, even those who deny any other types of knowledge, apart from that experienced, idealize against their will, not noticing it themselves."

"The spirit draws the soul into its own unseen and unlimited sphere of cognition of the Creator and Providence."

2. *In the active part* of the soul the union with the spirit gives birth to the need for disinterested acts, the aspiration to a life of exalted morality.

"The corresponding activity of the soul in the area of will is the regulation of one's life, the attainment of material wealth, the execution of acts which are pleasant or useful, or necessary for daily life. But the spiritualized soul is not satisfied with this and it performs acts solely because they are good, fair and just, even though they are done at the cost of material every-day interests, sometimes at the complete sacrifice of one's own interests and the renunciation of everything."

"Manifestations of this type may be seen everywhere, even outside Christian society," says Bishop Theophan. "What

is their origin? It is the Spirit, Who has inscribed in the conscience the norms of a good and just life. And a man feels sympathy for such aspirations even though not all follow them. But there is not a single man who would not on occasion dedicate his efforts and property to such a deed."

3. *In the feeling part*, the spiritualization of the soul shows itself "the aspiration to love and beauty as it is usually expressed, to refinement."

"The function of this part of the soul is to perceive, through the sense of taste, the pleasant and the unpleasant, satisfaction and dissatisfaction from the gratification of psychic-physical needs. But, apart from these self-interest feelings there is a set of selfless feelings, arising not from the gratification of needs but from the enjoyment of beauty—beauty not only of an outward form but with an inner content ideal."

"These trends in the soul are guess from another world, from Divine Spirit. The soul led by the spirit cannot find full satisfaction in any created thing and seeks not mere beauty, reflection of the psychic-physical things, but expressions in beautiful forms of an ideal, sublime world to which it is drawn by the action of the spirit."

Such are Bishop Theophan's concrete indications of the manifestations of the Divine Spirit in a man's soul and the changes which are brought about in the union of the Spirit with the soul.

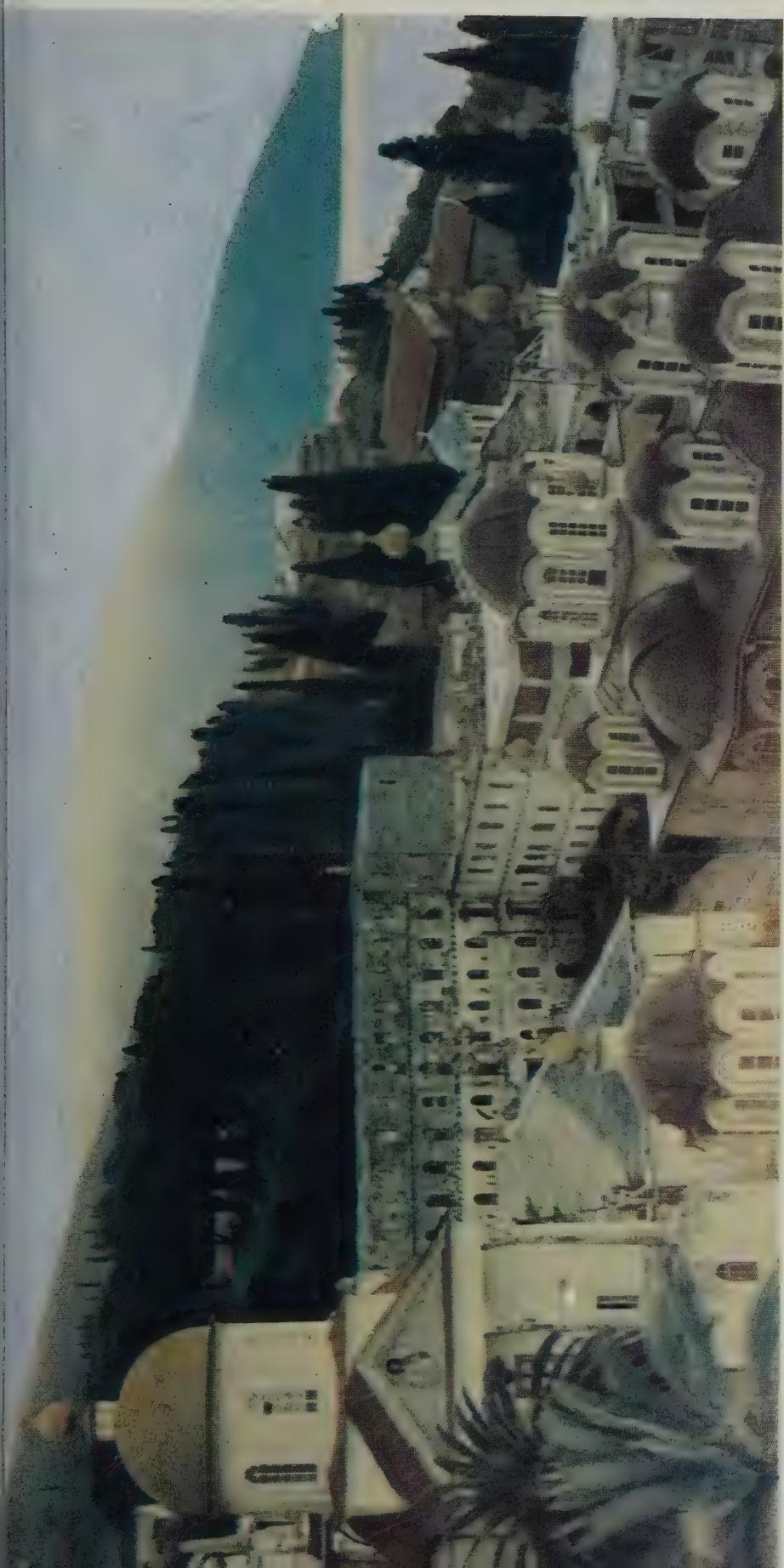
The conclusions reached by the God-inspired Recluse are useful to every Christian concerned with the development of his spiritual life. They are also useful for those preparing for the ministry, the future "spiritual doctors" as knowledge enabling them to determine the spiritual growth of the spiritual children.

### **"This is the norm"**

Bishop Theophan also solves the problem of a normal, healthy relationship between the three basic parts of a man's natural makeup—spirit, soul and body. He writes:

"According to the natural order a man must live in the spirit. To the spirit

The Russian Monastery of St. Panteleimon the Megalomartyr on the Holy Mount on an October morning





**The Easter Procession in the yard of the  
St. Nicholas Cathedral in Vienna**



**Members of the CPC delegation with their African Christian friends**

we must subordinate everything relating to the soul and, all the more so, anything relating to the body, and send this all outside things, that is, his family and social life. And this is norm."

This does not mean that, when a man is spiritual, the psychical and corporal have no place in him, but that the spiritual is dominant in him subordinately and penetrating the psychical and corporal."

When the soul is uppermost in a man it governs everything so that even his spirituality is clothed in it. When a man is carnal, his spiritual and psychic ties do not disappear but are carried, subordinated to the flesh and ruled by it, held in bondage to it." The spiritual man may fall in soul and body or the carnal man rise to spirituality, if the former takes to the psychical and corporal or the latter rises to seek the spiritual. A man is always free. Freedom is given him together with self-awareness and, together with self-awareness, constitutes the essence of the spirit and the norm of humanity. Extinguish self-awareness and freedom and you extinguish the spirit, and man is no longer man." The psychical and corporal are sins, as natural to us. But the man has made his soul—or even worse his body—dominant is not sinless. He is guilty of having given mastery at part of himself not intended and which should occupy a subordinate position. The sinfulness here lies in the exclusive dominance of that which should be subordinate."

Spirituality is the norm of man's nature. And, being spiritual, he is a real man. But the man dominated by the spirit, even more so, by the body is not a real man, however fine he may appear. He is headless. Thus the simple, uncaring man is higher than an intelligent and well-educated man who does not strive to please God in his thoughts and aspirations."

These views of Bishop Theophan on the healthy, normal relationship of the constituent parts of human nature are like everything in Christian psychology a summarization of the rich experience of the Holy Fathers of Syria, Egypt, Athos and of our Russian ascetics.

Let us take the concise formulation of a famous representative of Orthodox asceticism, St. Nicodemus of the Holy Mount who lived on Athos in the late eighteenth and early nineteenth centuries. He is known not only as an ascetic but also as a learned monk—a researcher and poet and author of many original works and translations on the spiritual life. His book *The Invisible Struggle* was translated and published in Russian by Bishop Theophan.

This is what he wrote about the normal, healthy relationship of the three sides of human nature: "Be just to yourself and give each part of your nature its due: let your spirit, seeking the Eternal Heavenly God, rule over your soul and body, which are for the temporal life. Let your soul submit to God's Revealed Truth and with it illuminate the whole realm of its conduct... To your body give what is needful, observing strict measure, following the precept—'...make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13. 14)."

How little today we worry about fulfilling the commandment: "Be just to yourself and give each part of your nature its due."

The pedagogical theory and practice of Konstantin D. Ushinsky were founded on the same trichotomic understanding of the nature of man. He wrote: "Three basic elements make up a human being: body, soul and spirit." "The spirit alters the animal organism of man to harmonize with itself." His material is set out accordingly in the three volumes of his main work *Pedagogical Anthropology: Education of the Body, Education of the Soul, Education of the Spirit*.

"The human soul is subject to the same laws that govern external nature, though the form of life is different: we find in it the same laws which the Creator lodged in all He made, but here we find them in a live, not a manually made form of a living spirit... This living, immortal spirit, as an independent, free and living being, joins in us with matter with all its countless laws." "The human soul is divine by nature."

Konstantin D. Ushinsky considered that religious feeling and a reverential

attitude to nature are innate properties of the soul. The divine nature of the soul shows itself in all the forms of man's spiritual life, including its characteristic aspiration to moral and aesthetic perfection.

"The more quickly and fully you gratify man's desires, the more unhappy and insignificant you make him. If you want to make a man deeply and utterly unhappy, take away his aim in life and grant all his wishes."

"First create the material for morality, and then its rules." "The Gospel is the only and most perfect source of morality, giving a living model of perfection in the person of Christ."

And so we see that the problems of the inter-relationships of the three constituent parts of the natural organization of man in Bishop Theophan's exposition lead to an important problem of religious psychology—free will, which deserves special attention in another article.

Here, in conclusion, we shall merely point out that the benefit and necessity of founding a systematic exposition of religious, namely Christian Orthodox, psychology are evident. It will be founded at the meeting point of two disciplines, psychology and theology, on the basis of material derived from generalizing and analyzing the enormous experience of the Christian ascetics, of all ecclesiastical and liturgical experience, beginning with the first centuries of Christianity and including the religious experience of our contemporaries.

Bishop Theophan, in considering plans for the elaboration of religious psychology, did not repeat the positions of academic psychology. Of course he touched on the structure of man's psychic life, its functions, will, memory, emotions and cognitive capacity. But his main interest lay on another plane. He looked on man not only as a part of visible nature but also as a phenomenon of the spiritual world.

He was interested in man's spiritual content and in the link between the two opposing sources: spirit and body. Moreover he understood that the investigation of the corporal, physical nature of man was the task of the natural sciences.

Religious psychology must concern

itself with the phenomena of religious life, with the facts of spiritual experience, which can be expressed in the terms of academic psychology only in their external psychological parts. Using, where necessary, the customary academic language of psychology, we must take into account its insufficiency to fully reveal the essence and depth of religious experience, which cannot be perceived academically and theoretically but only by the inner purification of the heart and mind.

The inner spiritual experience will be for the religious psychologist, experimental psychology, which will require new, special terms for defining psychological phenomena of this order, or at least the discovery of new content in the usual psychological terms, for example, spirit, conscience, veneration of fear of God, as mentioned above; or for the terms: sin, repentance, heart, spiritual growth, cognition of God, and other concepts.

In considering the work of Bishop Theophan we adopted his method of constructing religious psychology on the basis of a three-part (trichotomic) understanding of human nature. This is the most rational method for solving practical problems of religious psychology. We should not seek contradictions between this and the generally-accepted method of ethical theology and religio-philosophical teaching of the essence of the world (ontology), which recognizes only two sources: spirit and matter, spirit and body. Only a scholastic approach can require a simple answer to the question: Has man two parts or three?

An analysis of the views of the Holy Fathers on the makeup of man shows that some of them were dichotomists and others trichotomists.

In early Christian literature there was no such schematic division nor two opposing schools. The literature of the Holy Fathers knows no such debate. Other religious writers preferred to speak of the dichotomy of man but they did not prevent them allowing also the trichotomic view. St. Paul himself speaks, in his other Epistles, of man in terms of the dichotomic understanding. Even in his terminology, as in all of the Old and New Testaments, the ter-

"ul" in some cases is understood its spiritual essence and is opposed the body, and in other cases its carnal, carnal side is emphasized and in the term "psychic" is opposed to iritual."

(*The psychic man receiveth not the ings of the Spirit of God: neither he know them, because they are ritually discerned* 1 Cor. 2. 14).

It is essential to bear in mind that Old and New Testament psychology not be fitted into contemporary scientific schemes. Precisely for this son we must be very careful when translating the language of spiritual erience into the language of modern nce.

One thing is clear: for a more fruit analysis of concrete spiritual ex ence and for practical purposes—

above all pastoral—it is advisable to consider three parts in human nature. The soul, according to Bishop Theophan's conception, occupies as it were an intermediary position between the spirit and the body: either it has been spiritualized (then it reveals the "es- sence of the spirit," the "norm of humanity") or it has been subjugated to the body and lost its spirituality— died.

Bishop Theophan teaches us that the highest in human life, distinguishing man from all other earthly creatures, is the spirit. The spirit is an inalienable part of the human being, manifesting itself in his psychical and physical life. Spirituality and unity of all three sides of human nature is the norm of human life.

Professor GEORGIY P. MIROLYUBOV

## Artos

In the Orthodox Church it is the custom for a single loaf of blessed bread (in Greek called *artos*) to lie before the iconostasis in the church, abode of God, throughout the week of Easter in memory of the Risen Christ before it is shared out among the whole congregation. On this bread, whole prosphorion, the Paschal symbols commemorating the death and resurrection of the Lord are depicted: either the emblem of Christ's victory over death, the cross surmounted by a crown of thorns, or the Resurrection of Christ. On the first day of Easter during the Liturgy, after the prayer beside the ambo, the *artos* is blessed with a special prayer and by sprinkling with holy water. Throughout Easter week at the end of the Liturgy the *artos* is carried round the church in solemn procession. On the Saturday of Easter week it is distributed as a blessing to the congregation.

What is the significance of this ceremony? It is intended to remind Christians of the events bound up with the Resurrection of our Lord Jesus Christ.

While He was yet living on earth Christ called Himself the Bread

of Life. He said: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Jn. 6, 35). After His Resurrection, also, He more than once appeared to His disciples, ate before them and blessed their own food. So as evening fell on the first day of His Resurrection He was recognized in Emmaus by two of His disciples as He blessed and broke bread (Lk. 24, 13-35). On the evening of that same day He appeared to His disciples where they had gathered together in the upper room in Jerusalem and where, to help them put aside their doubts as to the truth of His Resurrection, He ate "a piece of boiled fish, and of an honeycomb."

On the 40th day after His Resurrection, the Lord Jesus Christ ascended into heaven. The disciples and followers of Christ found comfort in their prayerful memories of the Lord: they recalled His every word, His every step and His every action. When they met for common prayer they would, remembering the Last Supper, partake of the Body and Blood of Christ. When they set down to an ordinary meal they would leave the head of the table for the

invisibly present Lord and would lay bread on that place.

Remembering this Apostles' custom, the Fathers of the Church made it their custom to put out the artos at the Paschal Feast in memory of the appearances of the Risen Lord to His disciples, and also in memory of the fact that the Lord Who suffered and was resurrected for our justification has made Himself the true bread of life and is invisibly present in His Church "always, even unto the end of the world" (Mt. 28. 20).

The artos, like the paschal kulich\*, reminds us of the true passover of Christ and brings us closer to Him in His Resurrection. Kulichi, however, are distributed as food upon the first day of His Resurrection whereas the artos is kept whole throughout the Easter week as a reminder of the presence of the Risen Saviour in the midst of those who believe in Him and is only divided and distributed on the Saturday, when the faithful customarily take Holy Communion. In this way Easter week begins and ends with the eating of especially baked and blessed bread.

There is also an ancient Church legend of how the Apostles used to leave a part of a loaf upon the table as the portion of the Most Pure Mother of the Lord and as a reminder of their constant communion with Her and how, after their own meal, they would reverently divide this portion between themselves. In monasteries this custom is observed to this day and is known as the ceremony of the panagia.

In parish churches this portion of bread reserved for the Mother of God is remembered once a year in connection with the breaking of the artos.

"The Holy Apostles," wrote Mark, Metropolitan of Ephesus, in the fifteenth century, "thought fit as a kind of symbolic imitation of the Holy Sacrament to select a piece of bread for the Mother of the Lord in memory of Her and offer it to be eaten even as we do in memory of the Lord. We depart from this custom on the glorious day of the Resurrection of the Lord. Then

the artos is elevated in honour of the Lord and the bread is not eaten by those partaking of the Holy Feast in order to preserve the Lord's image. That is why we continue to preserve it throughout all the week and elevate it every day, for all these days we account as one, and on the last day, before we take other food, it is distributed with honour." This is why the artos serves as a symbol of living faith in the gracious presence of the Saviour and His continual working through the Church militant, even as does the panagia in honour of the Mother of God.

The artos may be compared also to the unleavened bread of the Old Testament, of which ancient Israeli, delivered from their captivity in the land of Egypt, ate during the week of the Passover (Exod. 12. 15-20). St. Kirill, Bishop of Turov (the Church of Russia) who lived in the twelfth century, said in his sermon for the Sunday after Easter: "Even as the Jews bore the unleavened bread upon their heads out of Egypt through the desert (Ex. 12. 34) until they had crossed the Red Sea, after which they dedicated the bread to God, divided it amongst all their host, and having all eaten thereof, became holy and terrible to their enemies, even so do we, saved by our Resurrected Lord from the captivity of that Pharaoh of the mind, the devil, bear forth the blessed bread—the artos—from the day of the Resurrection of Christ and, finally, having dedicated this bread to God, we eat of it and preserve it to the health of body and soul."

Now, as we partake of the artos, a sacrament of the Church, let us eat it with thankfulness that the Lord has granted that we too might perceive His most glorious Resurrection and celebrate the saving Pasch of the Lord with spiritual rejoicing, remembering always that Jesus Christ "was raised from the dead" (2 Tim. 2. 8).

It is a custom among Russian Orthodox Christians to keep the artos throughout the year and with due reverence and faith to eat of it in time of illness or distress, often together with a drink of holy water, blessed at the Feast of the Baptism of our Lord.

\* Kulich (pl. kulichi): A rich, spice-cake baked for Easter.

# christian Life

## VIII

When the object of his affection med unworthy, it only made the af- fion and concern deeper, more ughtful and tender, a love that as- for nothing, for no reward, unde- table and indifferent to manifesta- is of evil.

To meet and to see this was a great erience in my life, which I found ain when, several years later, I d it in the Gospel."

To restore the balance of what he said about love, the archbishop tinued, he would have to say some- of the way the Gospel impressed i and what, he believed, was con- nly there:

irst, that God is the God of every n, not only the God of the chosen. eryone has been created by Him. eryone is willed by Him and every- exists because God wants him per- nally to exist and to be there, in His ated world.

To be willed means to be loved. Love y either be a joy or a suffering: en pure and true, it can be nothing e. Everyone of us is created, willed d offered life and eternity. (I know ntroduce feelings which may be too man.) "God so loved the world that gave his only-begotten Son, that osoever believeth in him should not ish, but have everlasting Life." . 3. 16).

cripture says that God sorrows and ents Himself for the evil He sees His creation: it is not sorrow. When Christ speaks of the angels who rejoice r one sinner that is saved, it is not y the angel's joy but divine joy ch we see. There is a possibility of e love, of pure joy, even in the great fering of the Cross. Such is the rela- ship which exists between God and n, not only a relationship of judge- ent and creation but of love, which udes all the rest and introduces h nuances into the relationship. God

is everyone's God. Willed and loved in joy and sorrow, each of us can stand before God with dignity. We are not slaves, "and we have a sort of concreteness in our reality: we are not ne- cessary to God, He is not less God without us, He is not less fulness of life without us, He does not create us because He is in need of a creation: in a way, we are superfluous to God as far as His own need is concerned. There is no inner or outer law that made Him create us and we are created simply because we are willed and loved, and this establishes us in a sort of autonomy with regard to God, it gives us concreteness; but autonomy does not mean unconditioned freedom, it means that we can make use of freedom, that we can stand before God either as friends or as enemies, God offers Himself, His loving Friendship to us; we can say 'yes' or 'no'. It is not so much that possibility to say 'yes' or 'no' that makes us free, but the fact that God wills us to be independent in that respect and wants to have a true rela- tionship with us."

There is dignity in this relationship: God takes the risk of the tragedy, of our adopting a mistaken or unnatural stand, which, however, it is our indis- putable right to do. There is nothing shallow in the Gospel nor in God's at- titude to us, nor in our attitude to God; things have depth: tragedy involves eternal destinies and life is not acci- dental. Things are meaningful. The meaningfulness of life is tragic to the extent to which evil has come into it, but even this tragic quality is full of light because full of love. Good and evil are present in the world. God does not remain an outsider, He enters the battle on the side of man and life and good, but He enters with meekness and humili- ity, vulnerable, as good itself and life itself are. He might have sent twelve legions of Angels to save Christ, but Christ had come into the world to pour out all His strength and accept all weakness. Victory is achieved by the weakness of the One Who is beyond strength.

*(To be concluded)*

## BOOKS AND PUBLICATIONS

### THE LITURGIKON II

When, three years ago, *The Journal of the Moscow Patriarchate* (No. 7, 1970) published my bibliographical notes on the Hungarian Orthodox *Hymnologion*, I devoted the introductory part to the history of the work of translation and gave a list of all the Orthodox service books so far published in Hungarian (*The Ieratikon*, pt. 1, 1955; *The Euchologion*, 1956; and *The Book of Needs* or *Small Euchologion* 1959). In 1969 appeared the two volume *Hymnologion*. Still wanting to complete this list was the second volume of *The Ieratikon* which not only complements the first volume but also completes this cycle of Orthodox service books. With God's help this last book finally came out in autumn 1972.

The question may easily arise: what was the reason for so long an interim — full 17 years during which a number of other service books were published — between the appearance of the first and second volumes of this book. Granted that the contents of the first and second volume of *The Ieratikon* was too extensive for the whole work to appear under one cover, then would it not have been a simpler and more logical proceeding to publish both volumes at the same time, as was done with *The Hymnologion*?

The explanation is simple enough, yet requires to be given in some detail.

When, in 1954, I took up the duties of administrator of the Hungarian Orthodox Congregation they had at their disposal only one service book, and even this had not the official approval of the supreme authority of the Church. This book, which contained the Liturgy of St. John Chrysostom with the order of the proskomeidon, had been published in 1944 by the Orthodox Academy which at that time was functioning in Budapest. It was translated by me and my fellow-teachers of theology in 1942-43.

I have never made a secret of my conviction that the publication of Orthodox service books in the Hungarian language was one of the most important tasks in my service to the Church, a

task to which I have always been ready to subordinate my other interests in the field of theological studies. It is impossible to conduct Divine service without the requisite books and without public worship, it is impossible to conceive of normal Church life. For us to continue to use service books translated into the Hungarian language by our brethren of the Uniate Church which, incidentally, has been the practice ever since Orthodoxy first began to spread among Hungarian-speaking people, was for many reasons undesirable. The present article, however, is not the place to go into these reasons in detail.

At the very beginning of my ministry, in 1953 I received official permission from the Moscow Patriarchate to translate, edit and publish Orthodox service books in the Hungarian language and it was on the basis of this that I undertook what promised to be a lengthy task.

The only service book available, *The Holy Liturgy of St. John Chrysostom* — was sufficient for the celebration of the liturgy on most Sundays and feast days throughout the year, but not for all such days. There was an imperative need for the translation, on the one hand, of the Liturgy of St. Basil the Great, and, on the other — for use on Wednesdays and Fridays during Lent — of the Liturgy of the Presanctified. At the same time, thought had to be given to the readers and cantors that they might be provided with a book in which they could find the prayers and canticles to be met with in the celebration of all three liturgies.

This was why the first volume of *The Ieratikon* was larger (294 pp.) than most full service books of similar size and print. Its contents were, broadly speaking, as follows: the preparation for the celebration of the liturgy; the proskomeidon; the Liturgy of St. John Chrysostom; the Liturgy of St. Basil the Great; the Liturgy of the Presanctified, including the Kathismata prokymna and directions for the reading of paroemial prayers after Holy Communion; an abbreviated Typikon, containing the general rules and rubrics governing the celebration of the liturgy and their variable parts for use on particular feast days (antiphons, introits, troparia, kontakia,

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The Liturgikon II (Ieratikon, pt. II). Published by the Hungarian Orthodox Deanery, Budapest, 1972, 290 pp.

of readings from the Old Testament, Epistles and the Gospels, "It is meet's", communion verses and dismissals); furthermore prokymena, communion verses and dismissals from the Penitential Triodion, from the Pentekostarion, for days and weekdays from the Octoechos, and general prokymena and communion verses for the prokymena and communion verses for Sundays before and after the Great Feasts, Sunday troparia and kontakia of the eight, a table of the readings from the Gospels the Epistles for every day of the year, a calendar of Saints, and a computation of the date of Easter from 1955 to 2000.

I take this opportunity once more to express profound gratitude to Archpriest Ioann Kochich (now Archbishop Ionafan of Kishinev Moldavia) who, in the course of his five years' service as administrator of the Orthodox congregation in Hungary, began and directed preliminary work on the preparation and editing of the text of the Liturgy of St. John Chrysostom published in 1944, the text which served as a model for all further translations of services, and also for his edition of the Liturgy of the Presanctified which makes it possible for the priest to celebrate the liturgy without having constantly to jump from one page to another. It was this preparatory work done a number of years under the direction of Fr. Ioann that made it possible for me to finish the first volume of the service book in only one year after the beginning of my try.

In the first volume of *The Ieratikon* I had, using the model of other service books of this type, included Mattins and Vespers, this having added some 60 or 70 pages to the size of the book, which would have been unacceptable since a service book of 350 pages is not too heavy and unwieldy. However, I had a different idea of what was needed in an Orthodox Hungarian *Ieratikon*; I intended to compile a modern service book according to practical requirements and the availability of which would to some extent obviate the necessity of further publications of the same sort. Thus, we needed an *Ieratikon* in two parts. In the meantime, however, there was more urgent need to publish a *Prayer Book*, a *Book of Hours* and a *Hymnologion*, and this work took 4 years. Only after this, in the autumn of after three years' work, did it become possible to publish the second volume of *The Ieratikon*, the contents of which is as follows:

Vespers (pp. 3-29), as celebrated on Saturday evenings and on the eve of feast days, giving two variants as parallel texts and with instructions

on the order of the All-Night Vigils.

2. Mattins (pp. 31-61) for Sundays and feast days, also with paralleled texts of both variants. In a separate supplement (pp. 62-74) are the prokymena for Sunday Mattins according to the Octoechos and a table of the readings from the Gospel for Sunday Mattins and for the festal megalyaria, the morning prokymena and the order of readings from the Gospels according to the Menasian, the Penitential Triodion and the Pentekostarion.

The ensuing parts of the book are in the nature of an innovation in so far as they are not included — to the best of my knowledge — in *The Ieratikon* as used in other languages.

3. The ferial order of Vespers (pp. 75-88), containing the Lenten variant.

4. The ferial order of Mattins (pp. 89-108), also containing the Lenten variant.

5. The Hours: The Royal Hours with the Typika; Great Compline (pp. 109-131). In these services the part borne by the priest is very brief. For this reason they are not usually included in *The Ieratikon* and the priest knows only from the *Typikon*, or from separate instructions for these services or simply from long ministerial experience at what point in the service which exphoresis, blessing, censing, dismissal or other hierarchical participation is called for. The Hungarian *Ieratikon* wishes to give the priest something to go by, so that he should be constantly aware what part of the service is going on at any given moment and be completely confident as to his part in it. *The Ieratikon* achieves this by indicating not only the verbal part and actions of the priest but also the order of the prayers, psalms and canticles read or sung in the choir.

6. The main body of the book is devoted to the special offices (pp. 133-232). This is the appellation I have given to those services which are celebrated once a year and which here I can only enumerate; the bearing forth from the sanctuary and the Exaltation of the Holy Cross at the Feast of the Exaltation of the Cross; the office of the Great Canon of St. Andrew of Crete; the akathistos for Saturday of the fifth week in Lent; the office of the Holy Passion of our Lord (at Mattins on Good Friday); Good Friday Vespers and the bearing forth of the Shroud; Mattins for Holy Saturday; the Paschal Midnight Office; the Paschal Mattins; the Paschal Hours and Paschal Vespers; Vespers for Trinity Sunday with the Kneeling Prayers. (The order of Vespers for Maundy Thursday and Holy Saturday, inasmuch as these offices are joined onto the liturgy, is given in the first volume of *The Ieratikon*). All these offices are set out in our

book either as a part of Divine service (i. e., the bearing forth of the Holy Cross) or as independent offices (e. g. Paschal Mattins) but, either way, in such a fashion as to enable the priest to conduct them without recourse to any other book. In the publication of liturgical books by our Church this is, to the best of my belief, a completely new departure, and to achieve this was one of the main reasons for undertaking to compile a second volume of our *Ieratikon*.

7. The last part of the book contains the Divine Liturgy of St. James, the brother of our Lord (pp. 233-280). This service is not given in officially current Orthodox service books but has formally been and is still only to be found in separate editions, it is not obligatory to celebrate it anywhere but in Jerusalem. I allotted space for it in the second volume of *The Ieratikon* because the translation (from the 1952 Athens edition) had been ready since 1960 and also because to include it in the second volume brought it up to almost exactly the same number of pages as the first. This liturgy has, since 1960, been celebrated once a year in the Church of the Dormition in Budapest. Since there is no knowing for certain that other Hungarian Orthodox Churches may not also require to celebrate the Liturgy of St. James, the second volume of *The Ieratikon* provided just the opportunity we had been awaiting to publish the translation of this office. In addition to this Liturgy (pp. 281-288), there are various indications of a general character as to how it should be celebrated and the notes of the music for its distinctive chants.

In this way, the publication of the Second Volume of *The Ieratikon* marks the conclusion of a long, hard and quantitatively very considerable labour, on which I and my colleagues had zealously embarked precisely thirty years earlier, when we undertook the translation into Hunga-

rian of the above-mentioned *Liturgy of St. John Chrysostom*, published as a separate book, which I have already spoken. As I — grown headed now — look back over the successes and failures, the joys and trials of these past decades of my life, I see more and more clearly how the paternal hand of God has guided my uncertain steps and how He alone did not allow the flame of my youthful vocation, which sometimes burned brightly and sometimes died away to a faint glow, to be altogether quenched. Even when my former efforts proved mere wasted labour and all further striving seemed vain and aimless, He did not allow my desire to serve the Church to become extinguished. Thank God that in this fashion — never without my knowledge but sometimes against my will — I was able to be an obedient tool in His almighty hands, in which lie the fate of our Church. I count myself among those fortunate people who have been enabled to fulfil to the end the great earthly task laid upon them by God and who, therefore, are entitled to repeat with thankfulness and a tranquil heart the words of St. Simeon who received our Lord in the temple: "Lord, now lettest thou thy servant depart in peace, according to Thy word..." I am rather late with this prayer, then it is because the plans for new ways in which I can serve my Church are already laid before me. But those tasks are such that, with God's help, I hope to have sufficient strength to complete them.

Until then I implore the prayers of our present and future priesthood and of the faithful of the Holy Orthodox Church for myself, unworthy as I am, and for my brothers and colleagues who, over the last thirty years, have been at my side and helped me to bear the burden of this long and exalting labour.

Archpriest FERIZ BER

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